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American

Wm. C. Hawley

THE AMERICAN

SUNDAY SCHOOL

TEACHERS' MAGAZINE,

AND

JOURNAL OF EDUCATION.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."
DANIEL, 12. 32.

VOL. I.

COMMENCING DECEMBER, 1823.

NEW-YORK:

PUBLISHED BY O. WILDER & JAS. M. CAMPBELL,
NO. 142 BROADWAY.

C. S. Van Winkle, Printer, 2 Thames-Street.

1824.

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THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.


No. 1.	DECEMBER, 1823.	Vol. I.
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INTRODUCTION.

THE present age has been emphatically styled "The age of benevolence."

It is indeed an age in which a great and mighty influence has descended upon the christian world ; arousing it to more benevolent and extensive exertions for the spread of christianity, than have been made since the first promulgation of the gospel : and wherever this particular influence has been most warmly felt, and energetically acted upon, it has produced, as a secondary result, the most beneficial effects upon the hearts and lives of those who have yielded to it. The sacred impulse to spread the knowledge of the gospel, which is so extensively felt, has produced *a union* among christians *as christians* ; and is gradually breaking down the barriers which a narrow spirit of sectarianism had raised to keep them from intercourse and communion with each other. They who are united in endeavouring to promote the "glory of God." their common Fa-

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ther, "peace on earth, and good will towards men," cannot but feel a desire to be at peace with each other. They have common objects to attain, and common difficulties to encounter; difficulties so great, that they who are best acquainted with them frequently "tremble" while they "rejoice;" and would almost faint with despondency, if they were not supported by the divine assurances, that "the earth *shall be* full of the knowledge of the Lord as the waters cover the sea ;*" and that "*all shall know the Lord from the least unto the greatest.*"†

One common object, then, to which the christian mind should be, and is *now* directed, is the propagation of the "knowledge of the Lord ;" and among the best methods of doing this, two powerful engines have been employed; and are proceeding with effect :—*Bible Societies*, and *Missionary Societies*.

The Scriptures, or some portions of them, are now translated into almost all the languages of the earth ; and in every quarter of the globe there are some of the heralds of the cross to be found preaching the glad tidings of salvation where they have never been heard before, or reviving an attention to them in places where they have been darkened by superstition, or supplanted by paganism.

Next to the Bible and Missionary Societies, one of the most mighty means for enlightening and evangelizing the world, and one of those means which seems as if designed to usher in the millennial day, is the introduction of Sabbath Schools.

This method of propagating the "knowledge of the Lord" has an immense advantage over other means—that it commences its operations at the threshold of human existence, at the *right* period in the life of man : It sows the good seed, which is to

* Isaiah, 11. 9.

Hab. 2. 14.

† Jer. 31. 34.

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"spring up to everlasting life," in ground not overgrown with tares, or rendered unfruitful by bad culture ; and lays the foundation of a widely spreading influence over the succeeding age.

But the introduction of Sabbath Schools, (like the formation of Bible Societies,) is insufficient of itself to accomplish the purpose for which they were designed. As, in the one case, able and zealous missionaries must be found to *preach* the gospel to the heathen, so, in the other case, able and zealous persons must be found to *teach* the gospel to the young and uneducated. And this too has a powerful re-action, and returns the blessings it dispenses a hundred fold upon the heads of those who, on right principles, and with right views, engage in the "delightful task."

There is not a better method for an intelligent mind to become perfectly acquainted with the *principles* of any science, but partially understood before, than methodically to teach that science to others. Such a person feels the necessity of fully comprehending himself the *true intent and meaning* of that which he is to teach, and by *teaching*, his mind expands, and his principles become fixed and operative. So it is in religion, (the most sublime of all sciences,) the frequent reiteration of the same truths, and the act of convincing or endeavouring to convince others of their value and importance, make them doubly valuable and important to ourselves ; and the necessity of a constant reference to the scriptures, when the *principles of christianity* rather than any notions of sectarianism are to be taught, brings the teacher to the fountain head of divine knowledge ; and while he instructs others, he is himself instructed and improved.

At this fountain head, the Christian Teacher will best learn his duty, by contemplating the character and conduct of *Him*, who was, during the time of his ministry on earth, emphatically styled "THE TEACHER;" and who taught "as never man taught."

If our blessed Master not only suffered for us, but has left us an example that we should follow his steps,* then it is our duty, in whatsoever we undertake, to look to Him as our guide, and to follow his divine precepts as our rule of action.

A few observations on the conduct of Christ, as a TEACHER, will, it is hoped, be not unacceptable to those who have undertaken, or are about to undertake, the important office of a Sabbath School Teacher. If they should only serve to remind some of them of duties with which they are already acquainted, they will not have been written in vain.

Of some things it is desirable we should be frequently reminded. "To write *the same things* to you, to me indeed is not grievous, but for you it is *safe*,"† said the Apostle of the Gentiles to his beloved Philippians. And it will be safe for us, instead of *measuring ourselves by ourselves, and comparing ourselves with ourselves*, to contemplate our immense distance from perfection, by "looking unto Jesus," and by aspiring after a portion of the same spirit which was possessed by him without measure.

And in the first place, it ought to be remembered, that our blessed Lord regarded children with peculiar tenderness and affection; and "when the disciples rebuked those who brought them to him, he was much displeased, and said unto them, Suffer

* 1 Peter, 2. 21.

† Philipp. 3. 1.

the little children to come unto me, and forbid them not; for *of such is the kingdom of God*. And he took them up in his arms, put his hands upon them, and blessed them ;”* thereby giving us an example of that meekness and lowliness of heart, without which all our teaching will be in vain. A spirit of meekness is necessary in a *learner* ; it must therefore be possessed by a *teacher*, for his example will operate more effectually than his precepts. And it must not be forgotten, that “ *who-soever shall not receive the kingdom of God as a little child, he shall not enter therein.*”†

Pride and self-conceit are directly opposed to this state of mind, and must be removed before any advantage can be gained. They must be removed from the teacher as well as the learner. It is only by the possession of meekness and lowliness of heart ourselves, that we can hope to gain any ascendancy in the hearts of those with whom we have to do. They are generally the young and the poor. The young are much better acquainted with the real character and disposition of their teachers, than teachers are generally aware of : they have but few objects on which their minds are employed ; their attention is therefore the more fixed on those who undertake to teach them ; and any discrepancy between the *example* and the *instructions* of their teachers will be minutely observed. The *poor*, too, are most effectually won by meekness and humility : a contrary spirit may overawe, but will not subdue the children of adversity. They are *entitled* to be treated with all the kindness and tenderness which were felt for them by *Him* who “ *for our sakes became poor* ;” and who has taught us at the very threshold of *His school* of wisdom, to be “ *poor in spirit.*”

* Mark, 10.

† Mark, 10.

Secondly. Our blessed Saviour has given us an example of great *patience* and *perseverance* as a teacher ; and these qualifications are essentially requisite for us. We must be patient and persevering notwithstanding all the *errors*, and *obstinacy*, and *perverseness* of those with whom we have to deal. It cannot have escaped the observation of any attentive reader of the New Testament, how erroneous were the views, and how obstinate were the prejudices of those who attended the *School* of Christ. Even his disciples, who were constantly with him, who ate and drank at the same table, and heard his divine instructions day after day, and to whom some of the mysteries of the kingdom of Heaven were revealed, were often wofully ignorant of his meaning, and made such observations, and put such questions to their Master, as it must have grieved him to hear ; and yet their ignorance or their errors did not lessen his affection for them, nor impede for one moment the performance of the great work which he had undertaken to do. On one occasion, he mildly told them that they knew not what spirit they were of ; and on another, when they not only mistook his meaning, but seemed to doubt his power to provide bread even after they had twice seen him miraculously feed thousands, his gentle rebuke was, “ Do ye not yet understand, neither remember these miracles ? How is it that you do not understand ? ”*

Neither must teachers be disheartened for want of success. He who was desirous that *all* should be saved, and gave his life to be a sacrifice for *all*, yet found but few followers ; and even *some of them*, (those who were most favoured) slept while he was in his greatest agony, and *all* afterwards forsook him and fled,

* Matthew, 16.

If, therefore, it should happen that some of those for whose benefit we spend our time, and employ our talents, do not profit by our labours, we must still go on, and increase if possible in diligence and zeal, lest the want of success should be justly chargeable to *us*, and not to *them*. Paul did not cease to plant, nor Apollos to water ; but it was the peculiar province of God himself to give the increase. "No effort is lost."

Thirdly. The example of Jesus Christ ought to be followed in the *manner* of his teaching.

He frequently took advantage of the passing events and scenes around him, to excite attention to higher and nobler objects. Numerous instances of this might be cited. The husbandman, the fisherman, the dove, the serpent, the ravens, the sparrows, the seed, the flowers, the fruits of the earth, the sheep, and the goats, were all made to illustrate heavenly truths, and lead the mind to divine contemplations. The production of a piece of money bearing the image and superscription of Cæsar, was made to illustrate the divine truth, that those who bore the image of God should render themselves unto Him. And the treasures of the earth, "where moth and rust do corrupt, and thieves break through and steal," were made to bring to mind the treasures of heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

So should we improve the events and scenes around *us* which are passing away, to elevate the minds of the young and the thoughtless to those high and holy objects which do *not* pass away. "The book of nature and revelation were both written by the same hand ;" and both ought to lead us to the constant contemplation of their author in his works and in his word. A frequent reference from the one to the other would make a deep

and lasting impression on young minds, and the objects of *sense* so constantly near us and about us, would bring with them, by association, a remembrance of the higher objects of *faith*; and God would in both be glorified: his works illustrating his word, and his word leading to a right understanding of his works.

How beautifully does our Saviour illustrate the sublime doctrine of a particular providence, by the care which our heavenly father takes of the "fowls of the air" and the "lilies of the field;" and teachers would do well to follow his example, and take every opportunity which is afforded them to inculcate this important lesson, by a frequent exemplification of the wisdom, contrivance, and goodness of God in the visible works of his creation, whereby his eternal power and Godhead,* although *invisible* to mortal eyes, are clearly seen by the eye of faith, and will prepare the mind for the reception of the sublimer doctrines of Revelation, which will be gradually unfolded, as the sacred pages are opened and explained.

There are other points of deep importance, in which the example of our blessed Redeemer should be imitated by his followers *as Teachers*, which will form the subject of a future paper. In the mean time we would earnestly recommend to all who are engaged in promoting the interests of Sabbath Schools, a daily and incessant application to the throne of grace for a special blessing on this great work, which has already been instrumental to the salvation of *thousands*, and if continued under the influence of the Divine Spirit, will be the means of bringing *millions* of our fellow creatures in succession out of darkness into the marvellous light of the gospel of CHRIST.

* Rom. 1.

ON THE ORIGIN OF SABBATH SCHOOLS.

About the commencement of the year 1782, ROBERT RAIKES, of the ancient city of Gloucester, in England, (the editor and printer of a newspaper called the Gloucester Journal, published weekly in that place,) having observed that a considerable number of poor and illiterate children were wandering about the streets and neighbourhood, without any superintendence or means of instruction, and that on *the Lord's Day* their numbers were greatly increased, formed a plan to remedy the evil, by providing instruction for them on *that day*; and immediately carried it into effect, in a manner described by himself with so much minuteness and simplicity, in a letter to a gentleman of Lancashire, who applied to him for information, that it would be injustice to Mr. Raikes to state the origin of the plan in any other words :

"Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah ! sir, said the woman to whom I was speaking, could you take a view of this part of the town on Sunday, you would be shocked indeed ; for then the street is filled with multitudes of these wretches, who, released on that day from their employment, spend their time in noise and riot, playing at chuck,* and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, said she, minister of our parish, who has put some of them to school ; but upon the sabbath they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are strangers.

* Pitch Pennies.

“ This conversation suggested to me, that it would at least be a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighbourhood, who kept schools for teaching to read. I was presently directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send on the Sunday, whom they were to instruct in reading and the Church catechism. For this I engaged to pay them a shilling for their day’s employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

“ This, sir, is the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven on Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral at seven o’clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow ; and if any animosities have arisen, to make their complaint. The great principle I inculcate is to be kind and good-natured to each other ; not to provoke

one another ; to be dutiful to their parents ; not to offend God by cursing and swearing ; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them ; and some friends of mine, subscribers to the Society for Promoting Christian Knowledge, sometimes make me a present of a parcel of bibles, testaments, &c. which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city, and now a whole parish has taken up the object ; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour ; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive, in discovering genius and innate good dispositions among this little multitude. It is astonishing in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the *mildest and gentlest* manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy, greater than I ever could have imagined ; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind, at an early period of human life, though it shows itself not again for many

years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest."

Thus were the first four *Sabbath Schools* instituted little more than forty years ago; and the benevolent founder of them having engaged several of the clergy of his neighbourhood to co-operate with him in his pious efforts, had the satisfaction to see Sabbath Schools spread through the city and county in which he lived very extensively in the years 1782 and 1783; which encouraged him, about the latter end of the year 1783, to publish a statement of the fact in the newspaper of which he was the editor, and of which statement, the following is a copy.

"Gloucester Journal, Nov. 3, 1783.

"Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday Schools for rendering the Lord's day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath, than all the week besides: this in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read, are taught the catechism and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived, being in some degree dispelled, they begin to give proofs that those persons are mistaken, who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble."

Those who never saw the dense population of the manufacturing cities and towns of Great Britain, before Sabbath Schools were instituted, can form but an inadequate conception of the

improvement in the habits of the people which these schools introduced in such places. The city of Gloucester, in which Mr. Raikes resided, has been long famous for its pin manufactories, in which a considerable number of children are employed ; and on whom the demoralizing effect of manufactories operated in its full force, without any counteracting influence, until these schools were established. Their parents being generally uninstructed themselves, could not instruct them ; nor was the time of cessation from labour during the week sufficient for any such purposes, if they had been able.

The Lord's day, therefore, was the only time in which their minds could be improved by education ; but this day was generally spent in idleness, dissipation, and play. The streets were thronged with groups of children, annoying the peaceable inhabitants and passengers, by their noise and profligacy, and often disturbing, with riotous profaneness, the very sanctuaries of religion.

As soon as Sabbath Schools were introduced, these evils began to disappear ; and order, decorum, and quiet, succeeded. The happy effect was observed by the inhabitants of the towns and villages around, and many of them followed the example of Gloucester. At length the outlines of the plan having been inserted in some of the magazines and newspapers of the country, a considerable attention to it was excited in the metropolis ; and about the latter end of the year 1785, " a Society for the support and encouragement of Sunday Schools in the different counties of England," was established in London.

[*To be continued.*]

HINTS FOR THE FORMATION OF SUNDAY SCHOOLS.

It is hoped, that by the extensive circulation of this Number, the following hints will be read by many persons who, with benevolent dispositions, and within the reach of every material necessary to the formation of Sunday Schools, are desirous of accomplishing that object, yet have no opportunity of being

made acquainted with any regular system of operation. To such persons, the writer of these hints (who has had considerable experience in the opening and management of Sunday Schools) offers his opinion, that much depends on the manner of forming the school and its proper commencement, as well as upon the method of conducting it, and its regular continuance ; he therefore submits the following observations, the result of his own practice and the experience of others, for the consideration of those who are desirous to have correct views of the best manner of forming, as well as of conducting a Sunday School.

The *first* step necessary to the formation of a school, is to convene a meeting of those who are likely to engage in it as the conductors ; to elect a superintendent and other officers, explain the object in view, and give to those who are to be engaged in the work a few general rules for their government as Sunday School teachers. Surely nothing can be of greater benefit to a school than the giving to its conductors a correct view of their duties, and of the best method by which those duties may be performed.

The decline of many Sunday Schools may be traced to the irregularity of their commencement. The superintendents being unacquainted with the teachers, and the teachers unacquainted with the routine of a Sunday School, the double labour of instructing both teachers and scholars too frequently falls to the share of the superintendents ; it is impossible they should act in concert in a school so constituted.

The teachers too frequently seem only to interest themselves during the short time they may be in the school on the Sabbath day ; whereas a *preparatory* meeting, by making them acquainted with each other, and with the plan to be pursued, would excite a more lively interest in the management of the school, and in the due performance by each of their respective duties, according to their previous arrangement.

A society would thus be formed of the superintendent and teachers, which, if regularly continued, would greatly tend to the improvement of schools and the regular discussion of Sun-

day School affairs, for the government and instruction of teachers in the task they undertake to perform.

The first duty of the superintendent is to give to those who are to assist in the conduct of the school, some such hints as the following, which, if carefully observed, would almost ensure success.

Children, and those too of the most ignorant kind, and often of prejudiced and even ill disposed parents, are to be the objects of our care ; and it is more by our *example* than by our *precepts* that any good is to be effected. The greatest circumspection, in every transaction, must necessarily be used, and importance must be attached to every duty, however trivial. It must be remembered, that order consists not merely in following any one particular plan or method ; but when any plan or method is adopted, in pursuing it steadily. Teachers should not approach the place of instruction with levity, or in a careless manner. They should not remain a moment at the door for the purpose of talking ; but on entering the school, should proceed instantly to their respective classes, without entering into any conversation with the teachers of other classes ; nor during the hours of instruction should any teacher leave his class for a moment. These things may seem to be of trifling import : yet every one of them will be found important in the conduct of such schools. Without due attention to them, numberless little difficulties would occasionally arise, and in these trifling difficulties disorder has its origin. The necessity of teachers being careful in what manner they enter the school, would be easily seen by those who reflect for a moment on the proneness of children to imitation : should a teacher stop for a moment at the door, his scholars would loiter there ; and surely the best method to prevent it, is for the teacher to enter instantly himself, (whether early or late,) with a mind actively intent on its object ; and the example of *a moment* would be worth the instruction of *an hour*.

When the teacher has entered the school, by going instantly to his class, he would give the children a good impression of the importance of his class in his own eyes. Should they be there a

few moments before the time of opening the school, a word or two of praise for their punctuality would be likely to produce a good effect.

Few of the children who first come to Sabbath Schools have much sense of *shame* ; all have *pride*, and will feel a gratification in being praised for their good deeds. Now, as to the *manner* in which a teacher should address his class. It is often the case, that teachers, by treating the boys with too much familiarity, lose the little influence over them they may possess. A stern address, or an inflexible gravity of countenance is not recommended, but a kind and affable manner, *without familiarity*, is preferable : for the old adage is here literally true, that *familiarity breeds contempt*. It, therefore, becomes the duty of teachers to be as circumspect in the *manner* of addressing the children, as in the *subject* of the address itself.

By attention and care, order may be established in any class. To *preserve* this order it is necessary that the teacher's attention should be continual and undivided. Children improve more from *habit* than *inclination* ; and to habituate them to any course of conduct requires constant repetition. Teachers must therefore feel the necessity of remaining with their class while they are in school, and using every exertion to render them attentive to the instruction, whether moral or religious, they may give them. Children are not apt to meditate much upon what has been either said or done, and the moment teachers cease to engage their attention, either by occasional advice, or by the regular exercises of the school, that moment disorder commences, and the only means they have to prevent it is to be unremitted in *their own* attention.

The superintendent having thus given to the teachers a brief outline of their duty, the limits of the district from which the scholars are to be drawn should be agreed on ; and as experience has proved it to be essential, that *every parent should be visited* previous to the admission of a child to the school, a few observations relative to the course to be pursued in these visits, and on the general management of such schools, shall be the subject of other communications.

EXPLANATION OF THE PLATE.

Matthew 2.

Now when Jesus was born in Bethlehem of Judea,* in the days of Herod the king,† behold there came wise men from the East‡ to Jerusalem, saying where is he that is born king of the Jews? for we have seen his star§ in the East, and are come to worship him.||

When Herod the king had heard these things he was troubled,¶ and all Jerusalem with him; and when he had gathered the chief priests and scribes of the people together, he demanded of them where Christ should be born.

* About 6 or 7 miles from Jerusalem.

† He reigned 37 years in Judea, reckoning from the time he was created king of that country by the Romans. Our blessed Lord was born in the 70th year of his age, and the last year of his reign; and at this time the sceptre had literally *departed from Judah*; a foreigner being now upon the throne.

‡ Magi from the Eastern countries, perhaps from Persia.—There was a sect of philosophers who were called by this name in that country.

§ Having discovered an unusual luminous appearance or meteor in the Heavens, they probably considered this to be the star mentioned by Balaam. Numb. 24. 17.

|| Or to do him homage. This was done after the presentation of Christ at the Temple.

¶ The following testimony of eminent Roman historians, shows the cause of this alarm:

“An ancient and settled persuasion prevailed through the east, that the fates had decreed some to proceed from Judea, who should attain universal empire. This persuasion the Jews applied to themselves, and therefore rebelled.”

SUETONIUS.

“Many were persuaded, that at that very time the east should prevail, and that some should proceed from Judea, and possess the dominion.”

TACITUS.

And they said unto him, in Bethlehem of Judea ;* for thus it is written by the prophet,† and thou Bethlehem in the land of Judea art not the least ‡ among the princes of Judah ;§ for out of thee shall come a governor that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared ; and he sent them to Bethlehem, and said go and search diligently for the young child, and when ye have found him, bring me word again that I may come and worship him also.

When they had heard the king they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.¶ When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child, with Mary, his mother, and fell down and worshipped

* Daniel's weeks had so clearly defined the time of the coming of the Messiah, that the minds of the whole nation were raised into the expectation of him. Hence it was doubted of the Baptist, whether he were not the Messiah. Luke, 3. 15. Hence it was, that the Jews were gathered together from all countries unto Jerusalem. Acts, 2. Hence it was, there was so great a number of false Christs. Matt. 24. 5. &c. ; and in one word, "*They thought the kingdom of God should presently appear.*" Luke, 19. 11.

† Micah, 5. 2.

‡ Or, Art thou not the least.

§ In Micah, instead of *princes*, it is the *thousands* of Judah, which has the same meaning ; for each tribe was probably divided into small portions, called *thousands*, in the same manner as in England certain divisions are called *hundreds*. See 1 Sam. 10. 19. 1 Chron. 12. 20.

¶ This is rendered by some *over the head of the child* ; and seems to justify the opinion that the luminous appearance which had hitherto directed them, now encompassed the head of the Saviour ; and probably this gave the first idea to the ancient painters of representing Christ in the manger *with a glory surrounding his head*.

him : and when they had opened their treasures, they presented unto him gifts ;* gold,† and frankincense, and myrrh.

And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt ;‡ and be thou there until I bring thee word : for Herod will seek the young child, to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.§

* The people of the east never approached the presence of kings and great personages without a present in their hands. This custom is often noticed in the Old Testament, and still prevails in the east, and in some of the newly discovered South Sea Islands.

† The gold was probably a very providential supply, as it is likely they subsisted on it in Egypt.

‡ Many Jews had settled in Egypt, which was now a Roman province ; and the rage of Herod could not pursue the holy family to this place.

§ Hosea, 11. 1. There appears to have been a particular intention of providence in Christ's going into Egypt, that he might come up from the same place whence the nation of Israel had been brought.

General Observations.—The events above related seem to be an early indication of the calling of the Gentiles into the church of CHRIST, who was to be the "light of the Gentiles," as well as "the glory of his people Israel;" and let us Gentiles, while we reflect on them, spare no labour or expense in inquiring after JESUS, our Prince and Saviour, to render him the honour and submission due : let us cheerfully devote our talents to his service : let us not hesitate to go to the meanest abode where little children are to be found, to do them good ; remembering the benevolent intimation of *Lim* who said (and will repeat it) "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

HYMN.

Hail the blest morn ! when the great *Mediator*
 Down from the regions of glory descends !
 Shepherds, go worship the Babe in the manger ;
 Lo ! for your guide the bright angel attends.

Brightest and best of the sons of the morning !
 Shine on our darkness, and lend us your aid ;
Star in the east, the horizon adorning,
 Guide where the infant *Redeemer* is laid.

Cold in his cradle, the dew drops are shining ;
 Low lies his head, with the beasts of the stall ;
 Angels adore him, in slumbers reclining—
Maker, and *Monarch*, and *Saviour* of all.

Say, shall we yield him, in costly devotion,
 Odours of Eden in offerings divine ;
Gems from the mountain, and *pearls* from the ocean,
Myrrh from the forest, and *gold* from the mine ?

Vainly we offer each ample oblation ;
 Vainly with *gold* would his favour secure ;
 Richer by far is the *heart's* adoration—
 Dearer to God are the *prayers of the poor*.

Brightest and best of the sons of the morning !
 Shine on our darkness, and lend us your aid ;
Star in the east, the horizon adorning
 Guide where the infant *Redeemer* is laid.

C. O.

THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain,
 The glitt'ring hosts bestud the sky ;
 One Star alone, of all the train,
 Can fix the sinner's wand'ring eye.

H. K. W.

FIRST SUNDAY SCHOOL IN THE UNITED STATES OF AMERICA.

The first Sunday School in this country was instituted in Philadelphia, in the year 1791, and incorporated in 1796. Its object was to instruct, gratuitously, children to read and write, who were unable to attend school on other days; but the instruction was given by *hired* teachers; and their design did not extend to the *religious* instruction of the scholars.

The first suggestion of Sunday Schools on the *present* plan was made by the *Rev. Robert May*, a missionary from London.

In a letter to the *Evangelical Society of Philadelphia*, in the summer of 1811, he proposed the establishment of Sabbath Schools; produced specimens of the tickets, and developed the plan. An association was formed, a school-house was erected, and a school collected 20th October, 1811, which was conducted under the *personal* direction of Mr. May himself, until his embarkation in the spring of 1812.

A Survey of Sabbath Schools throughout the Christian World; showing their present State, so far as the Editor has been able to ascertain it.

UNITED STATES.

New-York Union.—The New-York Sunday School Union Society presented their *seventh* annual report on the 6th of May last; containing the most satisfactory evidence of the extended and increasing utility of the schools; of the unanimity and zeal with which the interests of the institution have been sustained, and of the attention and fidelity of the teachers.

Since that time, a statement of the number of scholars and conductors in connexion with this union, up to the 15th of October last, has been prepared, which we subjoin.

In some of the schools, there will appear to be a large proportion of conductors compared with the number of scholars, but some are *visitors*, who do not usually take charge of classes; their time being principally occupied in visiting absentees, and seeking new scholars.

NUMBER OF SCHOLARS, &c. ON THE 15TH OF OCTOBER, 1823.

<i>Church attached to.</i>	<i>Location.</i>	<i>Con- ductors</i>	<i>Scho- lars.</i>
South Dutch church,	No 10 Garden-street	10	61
Brick Presbyterian,	Engine house Rose-street	11	48
South Baptist,	In the church	13	60
Presbyterian ch. in Cedar-st.	No 1 Thames-street	14	56
Associate Dutch churches,	Free school, c. Ann & Nassau	9	20
Methodist, in John-street,	Free school, No. 1 Chatham	11	42
Presbyterian, in Pearl-street,	Corner of William & Duane	8	50
St. George's church,	Cliff-street school room	19	123
Baptist, in Mulberry-street,	Delphi school room, Chatham	6	37
Baptist, in Oliver-street,	School room under the church	9	35
Do do.	Do. do	9	45
Murray-street church,	Lecture room Warren-street	7	60
Dutch church, in Franklin-st.		7	45
Presbyterian, in Spring-street,	School room, Dominick-street	8	64
St. Stephen's church,	Lecture room	13	60
Presbyterian ch. in Provost-st.	School room under the church	14	65
Presbyterian, in Rutgers-street,	Free school in Henry-street	13	90
Presbyterian, in Sheriff-street,	Mr. Baldwin's church	10	100 --
Presbyterian, at Greenwich,	Corner Hammond & Assylum	15	88
Presbyterian, in Allen-street,	No. 28 Orchard-street	8	52
Baptist church, in Vandam-st.	In the church	18	245 --
St. George's church,	Corner of Ferry & Pearl streets	7	50
Methodist, Allen-street,	Free school, Rivington street	9	116 --
Presbyterian, in Broome-street,	Free school, Mott-street	10	78
Methodist, in Forsyth-street,	Forsyth-street	17	150 --
Do. Crosby-street,	Wesleyan Seminary	6	25
Baptist, Delancy-street,	Corner Chrystie & Delancey	10	80
Presbyterian ch. Vandewater-st.	Session room	13	77
Do. Orange-street,	In the church	16	95
Baptist ch. Mulberry-street,	Under the church	6	45
Methodist, Duane-street,	Lecture room under the church	12	47 --
St. George's church, col'd adults	No. 31 Gold-street	14	60
Presbyterian,	At Manhattan Island		28
Mariner's church,	Lecture room	19	79
African Baptist church, in An- thony-street,	In the church	6	22
Methodist, Nicholas William-st	Bowery Village academy	6	24
Presbyterian Brick church,	No. 9 Frankfort-street	8	43
Market-street church,	Lecture room	10	72
African Zion ch. Church-street,	In the church	9	73
Methodist ch. Chrystie-street,	School room	15	54
Methodist,	Mr. Carter's acad. Mulberry-st.	14	85 --
Rev. Mr. Bruen's church,	c. Bleeker & Elizabeth	4	51
Dutch church, corner of Green and Houston-streets,	Corner of Prince & Wooster	12	63
Methodist ch. Elizabeth-street,	In the church	8	26
	Corner of Norfolk & Grand	6	30
Ref. D. church, at Greenwich,	Lecture room	4	34
Epis. church, in Grand-treet,	No. 404 Grand-street	9	110
	At Fort Lee	7	75
Providence Chapel,	Thompson-street	8	80
Total,		497	3218

New-York Female Union.—The Seventh Report of the New-York Female Union Society for the Promotion of Sabbath Schools, read at their annual meeting in April, 1823, contains the following statement of numbers of scholars and teachers; with this very interesting fact, that 66 of the teachers and 18 of the scholars have made a public profession of their faith in Christ, by union with the church, since the last report.

<i>Places.</i>	<i>Denominations.</i>	<i>Con- ductors.</i>	<i>Scho- lars.</i>
Garden street,	Reformed Dutch	11	40
No. 1 Nassau-street,	Presbyterian	9	50
Mr. Kellogg's School Room, Thames-st	Presbyterian	10	50
Ann-street Dutch Church Lecture-room,	Reformed Dutch	21	80
Associate Church in Cedar-street, . .	Associate Reformed	8	77
St. George's Vestry-room,	Episcopalian	16	106
Free School, No. 1,	Presbyterian	10	93
Lecture-room of Murray-street Church			
Warren-street,	Associate Reformed	11	50
Free School, No. 1,	Methodist	20	126
Moravian Church, Fulton-street, . .	Moravian	6	38
Corner of Broadway and Pearl street,	Associate Reformed	13	102
Baptist Church, Mulberry-street, . .	Baptist	18	80
Baptist Church, Oliver-street,	Baptist	20	114
Free School, No. 2, Henry-street, . .	Presbyterian	12	100
Franklin-street, Lecture-room,	Reformed Dutch	23	180
Presbyterian Church, Broome-street,	Presbyterian	13	50
Chrystie-street,	Episcopalian	14	68
Spring-street Lecture-room,	Presbyterian	19	101
Greenwich Village, Lecture-room, . .	Reformed Dutch	8	95
Vandam-street,	Baptist	22	100
Mission-house, Bancker-street, . . .	Presbyterian	10	35
Duane-street,	Methodist	13	60
Allen-street,	Methodist	13	4
Free School No. 4,	Methodist	7	35
Bethel Baptist Church,	Baptist	12	60
Corner of Pump and Eldridge-streets,	Methodist	24	104
Presbyterian Church, Vandewater-street,	Presbyterian	10	30
St. George's Church, Adult School, . .	Episcopalian	12	19
Market-street,	Reformed Dutch	14	39
Kingsbridge,		9	35
Bowery Village,	Methodist	2	20
Mr. Patton's Church,	Presbyterian	4	70
African Free School, William-street,	Presbyterian	11	40
Anthony street,	Baptist	6	25
Bethel Free School,	Presbyterian	7	60
Corner of Green and Houston-streets,		7	35
Provost-street,	Presbyterian	6	30
Two Mile Stone,			
Kip's Bay,			30
Mr. Gomer's Church,			35
		451	2566

New-York Protestant Episcopal.—The sixth annual report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, gives an interesting detail of the progress of the several schools under the care of this respectable board, and states the accession to their union during the past year of the school, of St. Luke's church, consisting of a male and female department, in a very flourishing condition; and that which is attached to the old and respectable parish of Christ church, consisting of a male and female department.

The schools in this union, agreeably to the reports received from them, and ranked according to their number of scholars, respectively present the following aggregate :

St. John's Chapel, parish of Trinity Church.	{ male, 240 } { female, 213 }	453
Zion Church.	{ male, 180 } { female, 140 }	320
St. Luke's Church.	{ male, 115 } { female, 100 }	215
St. Paul's Chapel, parish of Trinity Church.	{ male, 61 } { female, 100 }	161
St. Mark's Church.	{ male, 50 } { female, 57 }	107
Christ Church.	{ male, 54 } { female, 40 }	94
Grace Church.	female,	55
Associate Male School of Trinity and Grace Churches.	}	50
Trinity Church.	female,	43
St. Phillip's Church, (coloured,)	{ male, 22 } { female, 20 }	42
	Total male, 772	
	Total female, 768	—
	Grand total, 1540	

Albany.—The report of the state of these schools for the present year is not yet arrived. We have in our hands an interesting report of November, 1822, showing the origin and progress of the schools to that time; from which we have extracted the following particulars, and hope to give a later report in our next number :

Church to which they belong.	Location.	No. of Teachers.	No. of Scholars.
1st Presbyterian . .	Session room . .		
2d Presbyterian . .	Chapel street . .	8	72
1st Episcopalian . .	Ladies School room	19	130
2d Episcopalian . .	Washington street	7	41
Lutheran	Lutheran Church	5	60
South Dutch . . .	S. D. Church . .	12	88
North Dutch . . .	Consistory Room .		82
Baptist	Baptist Church . .	15	157
1st African . . .	Lancaster Sch. room	13	95
2d do. adult . .	Uranian Hall . .	22	111
Baptist African . .			
		<hr/> 112	<hr/> 834

Twelve of the teachers have made a public profession of their faith in Christ, by union with the church since the commencement of the schools; and 3,563 scholars have been admitted into the schools since the year 1813, when the first Sunday School in Albany, of which any account is extant, was opened in the school room of Mr. Upfold, in Van Tromp street.

Philadelphia Adult School Union.—The sixth report of the Philadelphia Sunday and Adult School Union, read at their annual meeting held in the German Reformed Church, May 27th, 1823, contains a highly gratifying list of schools in connexion with that union, which we regret we have not room to insert.

It comprises 86 schools in Philadelphia city and county, and 427 in other counties and states, making an aggregate of 513 schools, with 5012 teachers, and 37,993 learners!!!

This is a glorious advance of the friends of christian education within these limits, in the space of *only* 12 years, and reflects the highest honour on the conductors. The Philadelphia christians, (with a laudable zeal which has called forth the admiration of an older christian country,) have sent forth a Sunday School Missionary, (the Rev. W. C. Blair,) who has travelled 2500 miles, and been instrumental in awakening a great degree of interest in this glorious cause.

Baltimore.—We understand a considerable number of Sunday schools are in operation at Baltimore, and a lively interest is felt there too for their success and extension; but we have not seen any late report; and hope to give a correct statement of these and other schools in the United States, in the next number.

GREAT BRITAIN AND IRELAND.

Great Britain.—The Annual Report of the British Sunday school union, for the year ending the 1st day of May last, contains the following summary of the last returns received by the committee :

	Schools.	Teachers.	Scholars.
Four London Auxiliaries	397	5083	55,175
Country Unions, &c.	2888	37,546	383,670
Wales	974	14,018	93,240
Sabbath School Union for Scotland	1292	3,000	71,300
<hr/>	<hr/>	<hr/>	<hr/>
Total reported in Great Britain	5551	59,647	608,385
 <i>Ireland.</i> —Sunday School Society for Ireland	1519	11,628	149,732
<i>Hibernian Society.</i> —Hibernian Society	103		6824
<hr/>	<hr/>	<hr/>	<hr/>
Total in Great Britain and Ireland	7173	71,275	764,991

Since the preceding year, there appears to have been an addition of 1536 schools, 20,900 teachers, and 108,449 scholars included in the above list.

We cannot omit an interesting practical observation on the Irish schools, which is contained in this Report, under the head *Ireland*: “The Sunday school society for Ireland, though not in connexion with your union, should not be unnoticed in any statement of the progress of Sunday schools during the past year. The committee of this excellent society, have lately published a very interesting document, which fully proves that Sunday schools not only promote the spiritual interests of the young, but also their temporal interests, and that they are a benefit to civil society as well as to the church of God. In comparing the different provinces and counties of Ireland, it is observable that those are the most orderly in which there are the

most Sunday scholars, and those the most disorderly in which there are fewest. In one of the most orderly provinces, the proportion of scholars to the population is as one to seventeen ; in one of the most disorderly, it is only as one to nine hundred and seventy-seven ! This proves to a demonstration, that religious instruction and social happiness are identified ; and that the best friends of their country are those who are the most strenuous promoters of *wisdom* and *knowledge*, which are the stability of our times.

Canada.—A society has been lately formed in Canada, called “The Sunday School Union Society of Canada.”

There are 28 schools in Lower Canada connected with this union, containing about 1200 children, having about 200 gratuitous teachers ; and many instances have occurred of the divine blessing attending both teachers and children. Many of the liberal donors to this society are of the Roman Catholic church ; and the Bishop of the upper province has lately expressed his determination to establish Sunday schools (wherever practicable,) throughout his diocese.

Newfoundland.—Amidst much poverty and distress, the Sunday schools established here have continued to diffuse their blessings among the population. There are 15 schools, containing 858 scholars.

In Nova Scotia, there are 3 schools, containing 233 scholars.

West Indies.—There are Sunday schools in most of the West India Islands, and upwards of 6000 scholars are taught in them. In *Antigua*, the progress of Sunday school instruction has been truly encouraging. There are 8 schools, and 1025 scholars in this island, connected with the Church Missionary Society. More than 60 of the young people are awakened to a serious concern for their eternal interests. Besides which, the Wesleyan Missionary Society Sunday Schools in *Antigua* contain about 1000 children ; and in the past year 50 young persons have joined that society, who were educated in the Sunday schools.

France.—Sabbath schools have been introduced in several places in this country, notwithstanding the impediments which

a general disregard of the Sabbath, and the want of gratuitous teachers occasion. Several new schools have been formed during the last year, and religious instruction is making some progress.

A Sunday school has been formed at the Protestant church at Paris, by the Rev. Mr. Monod. Two hundred children attend ; and among them are the sons and daughters of some of the most wealthy and influential Protestants of the capital, who wish to give their offspring the religious advantages of the school, and, at the same time, to present an example to the other classes of Protestants attending the same church. The committee of the British Sunday School Union have voted a supply of books to the Rev. Mark Wilks, for the establishment of an English Sunday school at Charenton, about six miles from Paris, which consists of about 50 children. And an English Sunday school has been formed near the town of Calais, which, by the municipal laws of the country, is restricted to children born of English parents : it consists of about 50 scholars.

Holland.—In this country, the king, nobles, and principal citizens, patronize and support the Sabbath schools. All the cities and large towns, with several villages, have their institutions both for children and adults under the care of the ministers, and the superintendence of the most respectable inhabitants.

Switzerland.—Efforts are now making by the Rev. Cæsar Malan for the religious instruction of the youth of this country.

Gibraltar.—A Sunday School is established in this town, under encouraging auspices.

India.—It was calculated by that eminent servant of God, the Rev. Mr. Ward, (who now rests from his labours,) that there are 20,000 heathen children receiving instruction in India. As the Sabbath is not yet generally observed in this country, these schools, of course, are not *Sunday* schools, yet they are preparing the way for them, and the establishment of female native schools is a most interesting and encouraging circumstance.

Ceylon.—The Wesleyan Missionary Society reports 86 schools, 120 teachers, and 5166 scholars. The distinct recognition of

the Christian Sabbath in some parts of this island, is a subject of great promise.

New South Wales.—Several Sunday schools have been formed in this colony. The Wesleyan Sydney Sunday School Union, consists of 4 schools, and 180 scholars.

Van Dieman's Land.—A Sunday school is formed at Hobart's Town, in this colony, and others are expected.

South Seas.—A considerable Sunday school is formed at Huahine, by Mr Charles Barff, who was formerly a Sunday school teacher in London. The number in the school is 230 boys, and 120 girls. The number of boys is the greatest, because the girls were more frequently murdered in their horrid custom of *infanticide*, which is now *abolished* with their idolatry. The children are instructed by pious *native* teachers, six males and six females, besides the superintendent. At Wilks' Harbour, from 100 to 150 adults attend every morning at sunrise. The children are catechised on Sundays by native teachers. At Papara, 700 children and adults attend school, and their progress is encouraging.

West Africa.—The scholars educated by the Church Missionary Society, amount to upwards of 4000. The Sunday school at Freetown, contains 120 scholars, to whom the scriptures are explained in the evening.

South Africa.—Sunday schools are established in five of the settlements. In the Sunday School Union, for the district of Albany, the schools proceed regularly and effectually.

Pacalsdorp.—At *Pacalsdorp*, since the institution of the Sabbath school, the slaves (anxious for learning) come to the settlement from every quarter.

CELEBRATION OF A SUNDAY SCHOOL ESTABLISHMENT.

New-York, 16th November, 1823.

This evening we attended the celebration of the establishment of Sunday schools in the north-west district of this city, in the Presbyterian church in Spring-street ; when a solemn and im-

pressive address was delivered by the Rev. SAMUEL H. COX, (the minister of that church,) to a congregation of probably 3000 persons; for the church was entirely full: many who came, returned for want of room, and nearly 800 children were in the galleries, accompanied by their respective teachers, presenting a scene highly gratifying to the patriot and the christian.

The services began with an affectionate address by Mr. Cox to the children, in which he recommended to them order and quiet; an exhortation which they honoured throughout the whole service.

An appropriate hymn, composed for the occasion, was then sung, and followed by prayer; when an address was delivered by Mr. Cox, which, we regret, we have not room to report fully.

Mr. Cox proposed as his theme, *the excellency of the Sabbath school system*; in unfolding which, he presented as proofs of that excellency, the four following considerations:

- 1st. The object of Sabbath schools;
- 2dly. The means used to attain it;
- 3dly. The manner of applying them; and
- 4thly. The success attending their efforts and operations.

The object, he said, was to instruct the *young* in their duty as christians. It was an object so great, that it had engaged the attention of kings, nobles, statesmen, and, above all, of eminent christians; who, like their blessed Master, "went about doing good."

He said the system had a *general* and a *special* excellency. The extension of its influence over the whole of mankind, without distinction, showed its *general* excellency; and its method of operation, by *prevention* rather than *cure*, showed its *special* excellency. Mr. Cox illustrated this by reference to the sciences of medicine and legislation. The sublimest attainments of the healing art, he said, are those which are *preventive* rather than *curative*; and the laws which erect gaols to *punish*, are not to be compared to those which erect schools to *prevent* human delinquency.

Another special excellency, he said, was, that the system

operates on the *young*, at the *happiest* period of human life, and when the mind is most susceptible of impression. According to Christ's teaching, it aims indeed to "make the tree good," in order "that the fruit may be good also ;" but it begins with the tree when it is but a *twig* ; takes it in *its pliancy* ; prunes it ; erects its stem *towards the skies*, and teaches it to expand its foliage *to the sun* ; to drink the dews of *heaven* ; to shed its fragrance through the air, and bring forth its *fruit* to maturity and perfection : but to bend a *full grown oak*, how vain is the attempt !

Mr. Cox here noticed the fact, that the pious kings of Judah had all commenced their career of piety *in youth* ; and that Timothy had been instructed from *his youth* by his mother Eunice and his grandmother Lois. This led the preacher to make an animated and impressive address to the *mothers* present, urging them to send their children to the Sunday schools, and second the efforts of the teachers to impress upon them the "image and superscription" of Christ. He said, that in the *last* age, piety *was passive* ; and that *orthodoxy* and *passivity* were considered almost synonymous : but *now* something is felt of the active disposition of the *first* age of christianity. Paul was an *active* christian—was he not *orthodox* ? Had he *too much* zeal ? No seas or mountains could stop him in his course of active philanthropy until he had "finished" that "course with joy."

In speaking on the 2d and 3d heads, the preacher said, there was nothing *secular* or *sectarian* in the *means*, or in the *method* of prosecuting the system.

We have a clear judication of the will of God that *all* should be taught *to read* ; and it would be well if Congress would pass a law punishing the neglect of this imperious duty wherever that neglect was wanton or unnecessary.

There is nothing in it to alarm society ; it cannot be suspected of treason ; it seeks no earthly reward ; it proceeds in its noiseless, unoffending course, without ostentation or parade, and looks for a recompense in the approbation of God and of CHRIST.

As to the *success* of the system, the preacher stated it to have

been so rapid, that Great Britain (where it originated only about 40 years ago,) there are now upwards of 6000 schools, 60,000 teachers, and 700,000 Sunday school scholars. He stated its rapid progress in this city, Philadelphia, Baltimore, and other places; and was decidedly of opinion that it was one of the principal means by which the millenium was to be introduced upon the earth.

The preacher here spoke of the Sabbath schools as being nurseries for great men, and destined to produce the Newtons, Whitfields, Howards, Buchanans, Martyns, and Vanderkemps of a future age.

He then addressed parents on the necessity of their aiding by their example and their prayers, the efforts of the teachers, and admonished them faithfully,

“To try each art, reprove each dull delay;

“Allure to brighter worlds, and lead the way.”

His next address was to teachers; and here he emphatically said, “I am glad they are to have a better encomium than any I can pronounce. If their motives are what they ought to be, (and let them look to that infinitely vital point.) CHRIST will pronounce their eulogium when they have finished their labours, and will award them the honour that cometh from GOD only.”

His closing sentences were addressed to the auditory in general, on the “honour, ornament, and dignity” of doing good; enforcing the sentiment with a quotation of the following beautiful lines :—

“No radiant pearl which crested fortune wears,

“Nor gem, that, twinkling, hangs from beauty’s ears;

“Nor the bright stars which night’s blue arch adorn;

“Nor rising suns that gild the vernal morn,

“Shine with such lustre, as the tear that breaks

“For others’ wo, down virtue’s manly cheeks.”

* * The great length of the Survey of Sabbath Schools contained in this number, prevents the Editor from introducing several *original* compositions, which were prepared and sent to the press; but they will appear in the next number.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 2.

JANUARY, 1824.

Vol. I.

INTRODUCTION—CONTINUED.

In the former number the *meekness* of Christ, his *patience* and *perseverance*, with his *manner* of instruction, were recommended to the attention of Sabbath School Teachers. A few additional observations on the divine example of our blessed Master as a teacher will not, it is hoped, be unacceptable. And first, the memoirs of his life which the four evangelists have recorded, exhibit in him a course of intense and incessant *piety*. In reviewing these sacred records for particular instances, such a large number is to be found that it is difficult to select any; nor is it perhaps necessary to do so, since those for whom these observations are intended cannot be unacquainted with the fact that the life of Christ was a life of ardent and unwearied *devotion*; and that whether he walked in the streets of the city of Jerusalem, or retired to the hills that surround it, the employment of his divine mind was prayer.* It is recorded six times that he gave thanks to God before partaking and distributing food; and the *whole night* before he chose the twelve Apostles who were to be the companions of his life, and the witnesses of his resurrection, was spent in prayer.

In the midst of his lamentation over Chorazin and Bethsaida how piously and emphatically does he express his thanks, that while divine truth was "hidden from the wise and prudent it

* Matthew 11. 25. Luke 6. 12.

was revealed unto babes ;” and with what readiness and simplicity of language does he teach his disciples to pray, immediately after he had taught them *by his example* ; for it was just at the time when he had been praying himself that **one** of his disciples said unto him, “ Lord teach us to pray, as John also taught his disciples.”* Thus, as the *scholars* of Christ were taught both by his precept and example to pray, should the Sabbath School scholars be taught by the precept and example of their teachers to do the same.

The next great lesson given to us by the example of our divine Master, and which should be transcribed into the life of every Sabbath School teacher, is *benevolence*. “ This is my commandment,” said he to those whom he taught, “ that ye love one another as I have loved you.”† Let every teacher inculcate the same lesson : let it be manifest to every scholar that the teacher really loves him, and has his interest at heart ; and that it is equally the duty and interest of scholars to love one another. Let this lesson of Christain love be frequently and earnestly enforced, and every learner be taught that selfishness is a sin. The boundless benevolence of CHRIST is a theme on which the Christian teacher will delight to dwell.

This is not the place for expatiating on that immeasurable love which brought our blessed Master from Heaven to suffer and to die for us ; but let the glorious truth never be forgotten. Our present design is rather to contemplate his character as a *teacher*, and to inculcate the doctrine that the same mind must be in us that was in him, for “ if any man have not the spirit of Christ he is none of his.” Now, it is evident that with the teachings of Christ were connected the most benevolent feelings towards those who were attending him : With what promptitude and tenderness did he administer to their temporal wants, and heal their maladies ; how readily did he go from one place to another to do them good, or to do good to those with whom they were connected ;—and although he had not a piece of money when called upon to pay tribute, nor even a place where to

* Luke 11.

† John 15. 12.

lay his head yet, it is evident, from incidental circumstances, that out of the little means occasionally at his disposal he contributed to the necessities of the poor.* The Sabbath School teacher should follow this example, so far as it is in his power. He should endeavour to find out, and do what he can to alleviate, the temporal necessities of the children under his care; he should visit them and their parents in sickness, or in any other affliction; he should endeavour to find suitable situations for the children when they are old enough to go from home for employment, and should watch their progress, and endeavour to preserve in their minds a recollection of the lessons they have learnt.

Thirdly. The instructions which CHRIST gave to his disciples were generally short, and might easily be comprehended by the plainest understanding. They were often illustrated by parables, and were well calculated, by the simplicity of the style and the beauty of the illustration, to fix the attention of his hearers. And there is nothing more worthy of imitation than this. Let teachers but once fix the *attention* of their scholars, and they will be sure of success. The youthful mind is naturally volatile: it has to learn the habit of attention; and when this habit is acquired education is easy.

Lastly. It is of the highest importance that the example of our divine Teacher should be followed in referring to the scriptures: He repeatedly appealed to them to enforce the truth of what he taught; and the appeal was never made in vain. In his contention with Satan, and in his arguments with the unbelieving Jews, as well as in his conversations with his friends, and even when nailed to the cross, he either referred to the scriptures then extant, or adopted the language. He constantly spake of them as books of authority: he quoted them for instruction, for admonition, and in prayer; and he inculcated the *spiritual* sense of them. Let the Christian teacher do the same: the rich treasures of the Old and New Testaments are in his hands, and he must bring forth from thence things new and old with discretion, and so teach his scholars not only to read, but also to "mark, learn, and inwardly digest," the sacred truths of divine revelation.

* John 13. 29.

Thus will a good foundation be laid for a Christian life, and both teacher and scholar be richly rewarded. But after all, let this great truth be deeply impressed on the minds and hearts of those for whom these observations are designed, that of themselves they are but unprofitable servants, and that this great work of religious instruction, and *all* our works, must be begun, continued, and ended in God: they must be performed with "fear and trembling:" with fear, lest we should fail of the grace of God; and with trembling, lest we should forget that of ourselves we can do nothing, but that it is "God who worketh in us both to will and to do of his good pleasure;" and to him let all the glory be ascribed.

HINTS FOR THE FORMATION OF SUNDAY SCHOOLS—continued.

By experience it has been found, that the good will and co-operation of parents are as essentially requisite to the success of every Sunday School, as the regular attendance and willing attention of their children. Experience has also taught, that nothing will gain that good will sooner than an introductory visit; and if the visit be conducted in a proper manner, it will insure the co-operation of the parents with every plan of the teacher, and will lay the foundation of future visits, which, if pursued with regularity and discretion, will form the links of a chain that will bind the scholar to his duty.

There are instances, perhaps, in which introductory visits have produced no good; but this has happened through the injudicious manner of conducting them. Some teachers, sanguine in their expectations, and eager to attain their object, have met with a repulse through the harsh, abrupt, and arbitrary manner of introducing the subject of the school: they expected that a hint would insure success; but meeting with direct opposition to their views, they have retired disappointed, and sometimes discouraged—regretting that parents should be found so blind to the welfare, and so opposed to the improvement, of their own children. Let such teachers reflect for a moment on the opposition to the introduction of Christianity, and the persecution

of those who laboured so hard to introduce it, and that such persecution was by the most enlightened of that age, then will they neither be surprised nor disheartened should they meet with opposition from the most ignorant of their own. Teachers may say, if parents will not be persuaded that any good can result from the schools; if they will continue to oppose every benevolent effort; if the children, Sabbath after Sabbath, must be driven as it were to school, "and forced to participate in its benefits, then let their blood be upon their own heads—we can, and will fill our schools with such as willingly and cheerfully attend, and whose parents, with heart-felt gratitude, will thank us for the opportunity thus kindly and disinterestedly offered." If such be their language, they have forgotten the very object of Sunday School instruction. When Sunday Schools were first instituted they were intended to benefit the worst and most ignorant of children; and there are now many who, in the whole course of their lives, have never received one word of moral or religious instruction, and who have been allowed by their careless and unthinking parents to loiter round our docks, streets, and market places, Sabbath after Sabbath, without instruction; such children and such parents most need the assistance of a Sunday School; and with such, too much prudence and circumspection cannot be used even when introducing the name of Sunday School instruction.

Many parents are so indifferent to any mental or moral improvement of their children that they would only be interested by views of advantage of a temporal nature. To such persons such views should be laid open, and instead of endeavouring to excite the feelings on the side of religion or conscience, at the first visit, let this be the work of some future visit.

As to the children, let the first object of the teacher be to bring them willingly to school, by exciting their curiosity and making them anxious for information when they are there. That eminent philosopher, Professor Stewart, observes, that it is the first business of education to rouse the curiosity of the pupil, and direct it to its proper object.

In the exposition of the object and rules of the school, then, let some minute relations be given of interesting facts relative

to Sunday Schools, such as the history of any child who has derived considerable good from being connected with such an institution, and curiosity will be excited to go to a place where any thing so strange and extraordinary has occurred, when a higher motive may fail.

In the introductory visit to parents, and on every subsequent interview, teachers are recommended to be affable, circumspect, and above all, unassuming. Before entering the house they should reflect seriously on their duty ; which is to obtain, if possible, the willing and regular attendance of the children, that they may be morally and religiously instructed, and receive a little of that common learning which is requisite for the daily purposes of life. Prudence is necessary in forming the plan with discretion, in accommodating it to the various dispositions of mankind. How much discretion is necessary when teachers discuss with parents the topic of governing their children. Too often teachers have been so imprudent as to blame parents for their mode of management in the presence of their children. This is humbling, it is degrading their parents in the eyes of those very children who are constantly to be taught to obey them. To govern and to correct are generally synonymous terms with some parents, and by being acquainted with the habits and dispositions of the children they think they are much better qualified to correct them than others ; but sometimes their opposition is founded more in a sense of mortified pride than any conviction that their method is superior to the one recommended by a teacher.

The following course of conduct, adopted by one of the best regulated schools in New-York, has been crowned with all the success that could be expected. The parents of every child, previous to the admission of that child into the school, have been visited ; the object of the school has been explained to them, the rules for the behaviour and attendance of their children have been minutely detailed, and an agreement has been entered into between the parents and the teachers to act in concert. Measures of this kind, by showing parents how much depends upon their own exertions, will give them some idea of their own consequence, and will attach more importance to

the school by making an admittance a matter of some formality : a similar course is recommended to others. Parents should be told that if they will send their children, regularly co-operate with the teachers in their plan, and endeavour to enforce on their children a due observance of the regulations, they and their children may participate in its benefits ; and that if they will agree on their parts to perform this easy task, the teachers will agree on their parts to do them all the good in their power, and to act, not for themselves, but for the children. Should the children at any time absent themselves, the teachers should engage to give the parents immediate notice, and consult with them on the best measures to be pursued in bringing them to a proper sense of their duty. Teachers should also express a wish to be informed by parents of any little facts relative to the improvement of their children ; and should they have acquired any bad habits, this should also be made known to the teachers, that they may concert with the parents on the best means of reclaiming them. This deference to the judgment and opinions of parents will secure their co-operation, and prevent that opposition to the views and wishes of teachers which unfortunately for the success of Sunday Schools too frequently occurs.

(To be continued.)

AN INTERESTING FACT.

AN attentive observer of the progress and influence of Sabbath Schools, and the high rank which they hold in the benevolent operations of the present age, must be fully convinced that they are among the most distinguished means which will be used to usher in the glories of the millennial day.

The history of Sabbath Schools fully justifies this view of their importance. By their rapid progress and powerful effects in this country, where correct systems of government and proper instruction prevail, they have contributed very largely to the supply of members of our churches, who while imparting, or aiming to impart, religious instruction to others, have themselves

been taught of the spirit, and by this instrumentality have been made savingly acquainted with CHRIST.

In illustration and proof of this fact, and as an encouragement to teachers to be faithful to each other as well as to their scholars, and to be more humble and fervent in prayer for a greater effusion of the HOLY SPIRIT on all who are engaged in this delightful work, the Editor is authorized to publish the following fact, communicated by a clergyman in New-Jersey.

In his congregation the interests of vital piety had for a long time languished. The Sabbath School attached to his church was tolerably well attended by scholars ; and there were twelve teachers ; two only of whom were professedly pious. The two who had hope in CHRIST had long mourned over the condition of their impenitent fellow teachers ; and a few months ago called on their minister, inquiring of him what they should do to revive the interest of Sabbath Schools, and to persuade their fellow teachers to become more deeply and piously engaged in the task they had undertaken to perform. They felt that they needed their co-operation in higher duties—their prayers, their religious example, and their influence.

After an hour or two of solemn consideration of the subject and prayer for direction, it was agreed that one hour every week, at a specified time, should be set apart by them to pray for their impenitent fellow teachers. This engagement was religiously observed.

Not many weeks passed before three of the teachers came trembling to their minister, bowed down with a deep consciousness of their ill desert, asking the way to eternal life : not many days passed before they found peace and joy in believing. Shortly after this five more of the teachers came, and, with the deepest solicitude for their eternal welfare, inquired " What they must do to be saved." They too were now rejoicing in a good hope, through grace, of pardon and everlasting life. Thus ten of the teachers are now hopefully pious, and have been propounded for admission to the church. This revival has extended to the congregation, in which several others have already been released from the thralldom of sin, and introduced to the enjoyment of that liberty wherewith CHRIST " makes his children free."

ORIGIN OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

This society, which combines more active piety and zeal, wealth and talents, than have ever been united before, owes its origin to the institution of *Sabbath Schools*.

The inhabitants of the principality of *Wales* (which forms a part of the kingdom of Great Britain,) entered into the spirit of Sabbath School instruction very shortly after its commencement at Gloucester, but soon found they had not a supply of *Bibles* sufficient for the increased number of *readers*; which induced Mr. Charles, a benevolent man from that country, to undertake a journey to London to raise a subscription for printing an edition of the Bible in Welch. The subject was brought before a Meeting of the Religious Tract Society, when the Rev. Joseph Hughes, whose name is so well known and respected in the religious institutions of Great Britain, suggested, that with a little more exertion than was required for supplying the Welch with Bibles might be formed a society whose increasing funds would, in time, supply the means for printing Bibles for every part of the British dominions, and in every language on the earth.

The suggestion was adopted, and the British and Foreign Bible Society was formed.

This society since its commencement has expended four millions of dollars; has issued in different languages *three million eight hundred and seventy five thousand four hundred and seventy four* copies of the Holy Scriptures! and now issues five millions of Religious Tracts annually!

LET INFIDELS READ THE BIBLE THEY OPPOSE.

MR. ROBERT AITKIN, a printer and bookseller of Philadelphia, was the first person who printed a Bible in that city; and the second, if not the first, who printed that sacred volume in the United States. He was a Scotch Seceder, and an eminently pious man. While he kept a bookstore, a person called on him, and inquired if he had *Paine's Age of Reason* for sale. He told him

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he had not ; but having entered into conversation with him, and found he was an infidel, he told him he had a better book than Paine's *Age of Reason*, which he usually sold for a dollar, but would lend it to him if he would promise to read it ; and if after he had actually read it, he did not think it worth a dollar, he would take it again. The man consented ; and Mr. Aitkin put a *Bible* into his hands. He smiled when he found what book he had engaged to read, but said he would perform his engagement. He did so ; and when he had finished the perusal he came back to Mr. Aitkin and expressed the deepest gratitude for his recommendation of the Book, saying, it had made him what he was not before—a happy man ; for he had found in it a Saviour, and the way of salvation. Mr. Aitkin rejoiced in the event, and had the satisfaction of knowing that the *Reader of the Bible*, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope full of immortality.

Mr. Aitkin's grandson, now resident in New-York, has related the event to the Editor as a fact well known in his family.

ON SOCIAL PRAYER.

An Attempt to answer the Question "What are the best Means of Improvement in Social Prayer," intended to have been read at a Prayer Meeting where the question had been proposed for discussion.

THAT meetings for social prayer are not always conducted in the best manner at present, and that they are susceptible of improvement, are implied in the question propounded.

Prayer, as defined by the pious Dr. Watts, "is the address of a creature on earth to God in heaven, about every thing that concerns his God, his neighbour, or himself, in this world, or in the world to come. It is that language wherein a creature holds correspondence with his Creator ; and wherein the soul of a saint often gets near to God—is entertained with great delight, and, as it were, dwells with his Heavenly Father for a short season before he comes to Heaven." The Doctor adds, that

prayer is to be improved by Christians until they acquire a *holy skill* in it.

The question now is, what are the *best means* of improvement? It may be answered in one word—*Exercise*: And the manner in which those persons should perform such exercise who occasionally assist in the conduct of social worship, and who are not ministers, shall be the subject of our present consideration.

Let us then look at the *defects* which too often appear in the conduct of social prayer meetings; for by directing our attention to *them* it is that we can best proceed to consider the remedies.—*First*. There is a deficiency of *order* in the arrangement of the subjects on which prayer should be made at such meetings. *Secondly*. The persons who generally assist in the conduct of *them* are too apt to fall into a desultory mode of expression, which is repeated by others, but which does not fix the mind *intensely* on any particular object, and the very thing of which our blessed Master expressed his disapprobation is the result. There is too “*much speaking*” and too much “*repetition*.” *Thirdly*. The unprepared state of mind of those who are *suddenly* called on to assist in prayer often occasions, confusion of ideas and hesitation of speech: sentences are begun before the mind is prepared to finish them; and expressions are used over and over again, even by the same individual, which by their repetition tire the attention and offend the ear. “We should not be *rash* with our mouth; nor let our heart be *hasty* to utter any thing before God.”—[*Eccles. 5.*] Some persons are led on by being thus *hasty in utterance*, to a great incorrectness of expression, and a *rash* and inconsiderate freedom of language in addressing Him who hath admonished us by the pen of inspiration, that as “*he is in heaven*, and we are upon earth” our “words may well be few.” *Fourthly*. Prayer meetings are often continued too long, and interfere too much with other duties, which prevent many from attending them. Now, *the remedy* which is humbly proposed for these defects shall be the next subject of consideration.

First. The term *social* prayer, implies that *several* persons meet for this purpose, who will assist each other in conducting

it. Let these persons, whenever it is practicable, have a *previous* meeting, for the express purpose of agreeing on the *order* of the service ; and the part which each individual is to take in the conduct of it. If one undertakes to offer the opening prayer at any particular meeting, let him confine himself to the *object* of asking for a blessing on all such assemblies, and *particularly* on the present ; let him pray for the pardon of sin, and the presence and influence of the Holy Spirit, in and upon the meeting ; for a right understanding of the Holy Scriptures that are to be read there ; for the “preparation of the heart” and “the answer of the tongue ;” and for such blessings as have relevance to the conduct of that particular meeting. Let another undertake to read the portion of Scripture that may be selected for the occasion, and to comment upon it ; in doing which any others may follow him briefly. Let another pray for the revival of religion by a greater effusion of the Holy Spirit on the hearts of their connexions and friends ; on the cities or places in which they live, and on the country which gave them birth, and in an especial manner on the ministers of the congregations to which they respectively belong. Let another pray for the blessing of God on Bible, Missionary, and Marine Societies, and Societies for the Conversion of the Jews ; for Sabbath Schools, and all seminaries of learning throughout the world, and generally for the extension of the kingdom of Christ ; and of that “knowledge of the Lord” which is to “cover the whole earth.” Let another pray for the impenitent and unconverted, particularly for such as may be present at the meeting ; and then for those who have obtained a good hope, through grace, that they “may be kept from” falling, and persevere unto the end of life

Then, let thanksgivings be offered for the great and inestimable blessings we enjoy both spiritual and temporal ; but, above all, for the atonement by the sacrifice of Christ, and for the gift of the Holy Spirit, with a general prayer for grace and sanctification, union and fellowship as Christians. These services may be intermixed and enlivened, as they *now* are, with the singing of hymns, or parts of hymns, suitable to the respective prayers ; but the whole service should never exceed an hour or an hour and a half at the utmost.

Let the previous meeting of the conductors of social prayer be either *immediately* preceding the general meeting, or as near to it as possible ; and let it be begun and ended with prayer. At these meetings let every brother freely and candidly state what may appear to him to be a defect in the *manner* of any other brother in prayer ; he being himself desirous of similar help as to his own defects ; and it being expressly understood, and agreed among themselves, that no such observations shall ever give offence, or prevent any one from continuing his duty, with a sincere desire to correct the error.

Those persons who assist in conducting prayer meetings should previously agree on the *order of service*, at the meeting ; and the following appears to the writer of these remarks to be the best :

It should begin with a hymn, which should be followed by a short opening prayer ; and then the portion of scripture selected for the occasion should be read : After which there should be a solemn pause, to allow time for reflection on the subject. The *observations* on the scripture will then follow ; and each of the individuals who attended the previous meeting will pray as he is called on by the person presiding ; and in so doing will observe the order agreed on as correctly as he can ; under this impression, that it is not *elegance* of language, but *simplicity* of speech, that is most required ; and that it is not a *multiplicity* of words, but *order* in the arrangement of them, that will best enable Christians to unite with each other in the delightful privilege of prayer.

The *last* point, but not the *least* to which attention is due by all who assist in social prayer meetings, is frequent and fervent private prayer, with a daily and diligent perusal of the sacred writings for the special purpose of *improvement in prayer* :— And among these the *book of Psalms* will be found eminently adapted to inspire devotional feelings, and supply devotional language suitable to every occasion in life. They were the manuel of devotion of him who had not the spirit by *measure*, and whose frequent reference to them during his life, while he was suffering the agonies of death, and after his resurrection from the dead, ought to make them of infinite value in our estimation.

Let it not be thought, that he who offers these remarks is insensible of the necessity of a divine influence in the exercise of prayer ; he knows, because God has said it, that “ every good and perfect gift is from above, and cometh down from the Father of lights ;” but he also knows, from the same authority, that all our talents are given to us for improvement ; that our Heavenly Father is a God of order, and not of confusion ; and that as we are taught to expect an answer only to the prayer of faith, *that* faith ought to be *intensely* fixed on its object—“ nothing wavering.”

PROTESTANT EPISCOPAL CHURCH, NEW-YORK.

THE annual convention of the Protestant Episcopal Church, in the diocese of New-York, was opened in Trinity Church in this city, on the 21st of October last.—The prayers were read by the Rev. JOHN BROWN, of Newburgh ; and the sermon was preached by the Rev. Professor DANIEL Mc DONALD, D. D., of Geneva, from Jeremiah 3. 15., on the duties of the Christian ministry. The sacrament of The Lord’s Supper was administered by the Rev. W. HARRIS, D. D., President of Columbia College, assisted by several ministers. The convention was then organized. The Rev. Dr. Harris was elected president, (Bishop Hobart being absent,) and the Rev. BENJAMIN T. ONDERDONK, secretary. SEVEN new churches were received into union with the convention.

On the 22d the morning service of the church was performed by the Rev. A. P. PROAL of Schenectady. The Bishop’s address was read, and the ordinary business of the convention concluded.

On the 23d the Rev. JAMES MILNOR, D. D., Rector of St. George’s, preached in Trinity Church, from Coloss. 3. 14, and a collection was made in aid of the funds of the corporation for the relief of widows and children of deceased clergymen in this diocese.

It will give us pleasure to record in our future numbers the progress of religion within the diocese, if any of the clergy will favour us with a statement.

NOTES ON THE SCRIPTURES.

*Matthew 4. 5.**

AND there followed HIM great multitudes of people from Galilee, and from Decapolis,† and from Jerusalem, and from Judea, and from beyond Jordan : And seeing the multitudes he went up into a mountain : and when he was set,‡ his disciples§ came unto him : and he opened his mouth and taught them, saying, Blessed|| are the poor in spirit, for their's is the kingdom of Heaven. Blessed are they that mourn,¶ for they shall be comforted. Blessed are the meek,** for they shall inherit the earth.†† Blessed are they which do hunger and thirst‡‡ after righteousness ; for they shall be filled. Blessed are the merciful§§ for they shall obtain mercy. Blessed are the pure in heart||| for they shall see God.¶¶ Blessed are the peace-

* The division of the Scriptures into chapters and verses is not of very ancient date; and is sometimes imperfectly made. The last verse of the 4th chapter of St. Mathew should have commenced the 5th chapter. In reading select portions of the scripture, would it not be profitable generally to disregard this division; and stop where the particular subject ends, without going on always to the end of the chapter? It would help to fix the attention.

† Decapolis lay on both sides the River Jordan, and contained ten cities, as its name implies, the metropolis of which was Damascus.

‡ Sitting was the usual posture of public teachers among the Jews.

§ The original word signifies literally his *scholars*.

|| *Happy* are those who are deeply sensible of their *spiritual* poverty.

¶ Happy are those who mourn after God. See ch. xi. 28.

** Gentle, easy, quiet, not proud, not supercilious.

†† The original word signifies *the land*, and means either the heavenly Canaan, or earthly possessions, which the meek are by their temper best qualified to enjoy.

‡‡ As the body has its natural appetites of hunger and thirst, so has the soul; and as the one depends for its nourishment upon the earth, so does the other upon Heaven.

§§ "————— Mercy is twice blessed.

It blesses him *who gives*, and him who *takes*."

||| He must be *pure who* would enjoy a view of a pure being: a defiled heart cannot see him, or enjoy him.

¶¶ To *see* means to *enjoy* God

makers* for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake,† for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely§ for my sake. Rejoice|| and be exceeding glad ; for great is your reward in heaven ; for so persecuted they the prophets which were before you.

This is a beautiful example of our Lord's method of teaching. He who knew the human heart, knew that *all* are in pursuit of happiness, but *most* mistake the way. He shows wherein true happiness consists, and invites us to "come unto him." It is remarkable, that while the law was enforced by a curse on all who did not keep it, the Gospel is ushered in with beatitudes and offers of happiness to all who will accept it.

Matthew 8.

And when JESUS was entered into Capernaum,¶ there came unto him a Centurion** beseeching him and saying Lord my servant lieth at home sick of the palsy, grievously tormented.

* The gospel is called the gospel of peace, because it tends to reconcile men to God and to each other. God is the father of peace, and those who promote it are reputed his children.

† The religion of Christ gives no quarter to vice ; and the vicious will give no quarter to religion or its professors.

§ Shall do you all the mischief by calumny and slander which the tongue can effect.

|| Rejoice in the testimony of a good conscience.

¶ This city was our Saviour's ordinary place of residence after he left Nazareth, where the Jews attempted to take away his life. [*Luke 4.*] Capernaum stood on the east coast of Galilee. It was called *his own* city, [ch. 9. 1.] and here as a citizen he paid the half shekel, [ch. 17. 24.] for among the Jews, if a man became a resident in any city for twelve months he thereby became a citizen, and paid his proportion of dues and taxes. [*Lightfoot.*] Capernaum was the principal scene of our Lord's miracles during the three years of his public ministry.

** A Roman military officer who had the command of one hundred men.

And Jesus saith unto him, I will come and heal him * The Centurion answered and said, Lord I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority,† having soldiers under me; and I say to this man go, and he goeth; and to another come, and he cometh; and to my servant do this, and he doeth it.

When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.‡ And Jesus said unto the Centurion, go thy way; and as thou hast believed so be it done unto thee. And his servant was healed in the self-same hour.

Luke 7.

And it came to pass the day after that he went into a city called Nain;§ and many of his disciples went with him, and

* The original words are, I am coming, and will heal him. Our Lord did not go into the centurion's house, but went near it. See *Luke 7*.

† Under the authority of others, and yet have servants completely subject to me: How much more then canst thou who art under no controul, accomplish what thou wilt.

‡ As the kingdom of heaven is here represented as a nuptial festival, at which the guests sat down in a reclining posture with the master of the feast, so the state of those who were excluded is represented as *deep darkness*, because the nuptial solemnities took place at night. The house was filled with *light*; the outside was in darkness; and those who were shut out were exposed to shame, hunger, and cold, which occasioned the weeping and gnashing of teeth.

§ Nain was about 12 or 13 miles from Capernaum: it does not appear that our Lord ever went there except on this occasion: and he seems to have taken this journey on purpose to perform the compassionate miracle here recorded.—[*Clarke*.]

The two last portions of Scripture are exquisite examples of our Lord's readiness and willingness to do good; he was as prompt to go

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much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord saw her he had compassion on her, and said unto her weep not. And he came and touched the bier : and they that bare him stood still. And he said, young man I say unto thee, arise. And he that was dead sat up and began to speak. And he delivered him to his mother.

SOCIETY FOR THE RELIEF OF POOR WIDOWS, &c.

New-York, December 16th, 1823.

MR. EDITOR,

IN perusing a newspaper published in this city last week I observed a statement of a fact which deserves a place in your Magazine ; and therefore I send you a copy of it.

The statement appears in the 26th annual report of the Society for the Relief of Poor Widows with Small Children ; a society which, with the aid of only about 2000 dollars, gives assistance in clothing, firewood, provisions, and in sickness, to upwards of 200 widows and nearly 600 children, now on the books !!

“ To the *Sunday Schools* the widows are much indebted : and in families where the children regularly attend there is a marked difference, not only in the acquisition of *religious knowledge* but in the desire of *useful occupation* ; while the habit of reading and reflection there acquired has a great tendency to preserve them from the company of vicious and vagrant children. ”

I am, sir, your, &c.

AN OBSERVER.

from home to restore a poor servant to his kind and compassionate master as an only son to his disconsolate and widowed mother, and in the latter instance, appears to have travelled twelve miles for that very purpose. The simplicity of the narrations, as well as the majestic manner in which the Saviour performed these *miracles*, cannot fail to affect the heart with love and veneration towards him.

THE ORIGINAL SUNDAY SCHOOL.

*A few Particulars relative to the late Rev. Richard Raikes,
Brother of the Founder of Sunday Schools.*

The Teachers of the Sunday School founded by ROBERT RAIKES, Esq. at Gloucester, (England,) have communicated some particulars relative to his brother which are accompanied with the following note addressed to the Editor of the London Sunday School Teachers' Magazine.

"SIR.—If one name can be more dear than another to a Sunday School teacher, duly impressed with the importance of a religious education, and, at least, an elementary initiation into the relative duties of life, it is certainly that of RAIKES, the immortal founder of those institutions, which will ever tend, in no inconsiderable degree, to advance the moral condition of the labouring classes of society, and be engines, under the Divine blessing, through which many of the faithful disciples of Christ will be enabled to gather around them the children of the poor, and impart to them the vital and saving truths of the Gospel, which to most of them would, in all probability, have remained both unknown and unfelt, but for the existence of Sabbath School instruction.

"As teachers of the original Sunday School, we feel it a duty we owe the memory of the late Rev. Richard Raikes, to transmit to you the following testimony, relative to his unwearied attention, and persevering diligence, in promoting the interests of that institution, which, as the first of its kind, we hope, while Sunday Schools exist, will never cease to take its part in the education of the juvenile poor of Gloucester. Hoping the example of such an honourable character, and aged Christain, may prove a stimulus to your readers in the diligent prosecution of their duties, we request it may have an early insertion in your useful publication. We are, Sir, your's &c.

THE TEACHERS."

Gloucester, (Eng.) Oct. 6th. 1823.

"We have every reason to believe that from the first instituting of Sunday Schools, the late Rev. Richard Raikes ardently seconded the efforts of his revered brother; and if one institution of the kind could have a greater claim on his attention than another, it was that in which we have the honour to be engaged; and as if assigned to him as a sacred trust, he never ceased to watch over it with the most paternal care. From its first

establishment to the present time, it has experienced many reverses, and at times has been reduced very low, consisting of not more than twenty-five or thirty children—has been sometimes destitute of pious teachers—and its internal management principally devolved on a person paid for taking care of the children. At present it consists of about eighty boys and girls, and is well supplied with teachers. Being situate near the residence of the late Mr. Raikes, he invariably came once or twice every Sabbath, unless prevented by illness or other duties; and although called to discharge the duties of pastor at a neighbouring village every Sabbath morning, he previously spent half an hour or more at the school. He generally took one of the lower classes, frequently that in the alphabet, and with patience and perseverance, worthy the imitation of all, he imparted the first knowledge of letters to those who constituted a part of his endeared charge. In all his instructions he evidently made the spiritual interests of the children his principle aim, not only by explaining that which they committed to memory, but by collectively and individually addressing them on the leading doctrines of the Gospel—he endeavoured to lead their tender minds to the knowledge of the Saviour. He appeared to regard the interest of the school in a very important light, and made considerable sacrifices, on his own part, to give his personal attendance, and when prevented would sometimes intimate his regret to one or more of the teachers; and on leaving would frequently express his gratitude for their assistance.

“He attended the school the last Sabbath he lived, viz. Sunday, August 31. He was taken ill on the following day, and expired on the ensuing Friday, in the 80th year of his age.

“Humility was his striking characteristic—of this he was truly a bright example; added to which, Christian benevolence shone very conspicuously. A desire to alleviate the circumstances of the poor, and to promote their spiritual interests, appeared to run through his whole conduct; and the petition of the poorest child he met was seldom urged in vain. In fine, a character at once so disinterestedly benevolent and pious we have seldom known. In his death the poor have sustained an

almost irreparable loss—society is deprived of a bright ornament—Sabbath Schools of a zealous promoter, and the church of a venerable and pious minister.”

FIRST SABBATH SCHOOLS IN THE UNITED STATES.

New-York, December 18th, 1823.

MR. EDITOR,

BEING desirous that your useful Magazine should contain the best information that can be obtained on the subject of Sabbath Schools, I beg leave to state that the city of Pittsburgh in Pennsylvania claims the honour of establishing the first Sabbath School in the present form in the United States. In the year 1809, a small moral society was formed in that city, (then only a borough,) for the suppression of vice, reformation of manners, and propagation of useful knowledge.

This led to the adoption of measures for instructing and improving the moral condition of the poorer classes of the community, who appeared to be in a very deplorable state of ignorance and vice. A benevolent individual suggested the advantages of a school for religious instruction on Sundays; and such a school was accordingly instituted on the 22d August, 1809, which was publicly notified by an address soliciting the attendance of scholars, and the co-operation of the citizens. This excited a considerable degree of interest, and the first school was opened on the first Sabbath of September, and attended by two hundred and forty scholars, children, and adults. This school was constituted without the knowledge of the mode of organization in Europe; and coincided in its principal features with the schools now established.

In 1811 a similar school was established in Philadelphia, under the auspices of the Rev. Robert May, a London missionary, who does not appear to have had any knowledge of the school at Pittsburgh. In 1813 a school was established by a gentleman in Albany, and continued for some time. In June, 1814, two benevolent ladies of New-York opened a school for adults and children, in which were collected between eighty and ninety. In the autumn of the same year a school was established in Wil-

mington, Delaware. In April, 1815, schools were commenced in the northern liberties of Philadelphia, which in a few months contained five hundred scholars. In 1816, they began to be generally introduced.

The citizens of New-York claim the honour of forming the first society for the regular organization and conduct of Sabbath Schools. The first proposition for the establishment of the Female Union Society for the promotion of Sabbath Schools was made by the benevolent ladies of the several denominations in this city, assembled by public invitation on the 24th of January, 1816; in consequence of which, on the 31st of the same month the society was instituted by the adoption of a constitution, and the appointment of officers; and schools for the instruction of females were immediately opened. On the 12th of February 1816, the gentleman of New-York, assembled by public notice, adopted measures for the formation of a similar society for the education of boys; and on the 26th of that month the New-York Sunday School Union Society was instituted:—schools were immediately established; and during the first year after their establishment more than six thousand scholars were entered in the schools. Since which, such schools have been established in all, or most of the principal cities in the United States, as well as in smaller towns and villages; and it is hoped they will be universal.

I expect to be able to obtain for you a copy of the constitution formed for the *first* Sabbath School in the United States in 1809, with a view to your publication of it in your next number. Most of the facts I have now stated, with some excellent observations on the management and importance of Sabbath Schools, appeared in a highly respectable periodical publication, [*The Christian Spectator*,] in the year 1819; but they deserve to be recorded in a place devoted almost entirely to the subject; and therefore I transmit them to you.

I am, Sir, Your, &c.

A FRIEND TO SABBATH SCHOOLS,

ON THE EXISTENCE, PERSONALITY, AND PRESENCE OF GOD.

It is among the triumphs of truth in this age of inquiry and investigation that *theoretical* atheism has disappeared in that part of the world denominated Christian. In the course of the last century a few worshippers of stocks and stones, under the title of Nature, or some other fanciful deity, appeared in an enlightened part of Europe; and in a neighbouring nation temples were devoted to imaginary divinities: Reason was deified, and death proclaimed "an eternal sleep." This illusion has now vanished. The *philosophists* have retired from an unequal contest with true *philosophy* and the superior light of revelation; and no more is heard of Atheists and their theory, except that history says, "the things *have been*."

Yet there is another form of atheism, in which the enemy of mankind still endeavours to deceive and destroy his votaries. If he cannot persuade men to become professors of the infidel theory, he can find innumerable practitioners of an infidel life; and to *live* "without God" in the world, is as effectual a security for the population of his kingdom as to *believe* there is no God.

"If there is such a being," says a respectable writer "as we mean by the term God, it must be a melancholy thing to pass through life, and quit it just as if there were not. What would have been justly thought of you, if you could have been the greatest part of your time in the society of the wisest and best *men* upon earth, and have acquired no degree of conformity? But then through what defect of infatuation of mind have you been able during all the time you have spent in the presence of a God, to continue even to this hour as clear of all marks and traces of any divine influences having operated on you as if the deity were but a poetical fiction, or an idol in some temple of Asia? Obviously for want of *thought* concerning him. And what must sound reason pronounce of a mind which in the train of millions of thoughts has never fixed its thought on the supreme *reality*; never approached, like Moses, 'to see this great sight.'"

It is with a view to make a stronger impression of the exis-

tence, personality, and presence of God on the minds and hearts of the readers of this publication, than the mere assent of the understanding is calculated to produce, that we transcribe into these pages the substance of the arguments of the two greatest philosophers of their age—Locke and Berkeley ; for the existence of God, as stated by one of the greatest theologians of this, or any other country—President Dwight ;—to which are added a few observations on the *personality* and *presence* of the deity, by Dr. Paley, who justly observes, that cases will arise to try the firmness of our most habitual opinions ; and that upon these occasions it is a matter of incalculable use to feel our foundation to find a support in *argument* for what we had taken up upon *authority*.” It is one thing to assent to a proposition of this sort ; another, and a very different thing, to have properly *im-bibed its influence*.

Mr. Locke's Argument.—Every man knows, with absolute certainty, that he himself exists. He knows also that he did not *always* exist, but began to be. It is clearly certain to him that his existence was *caused*, and not *casual* ; and was produced by a cause *adequate* to the production. By an *adequate* cause is invariably intended a cause possessing and exerting an efficacy sufficient to bring any effect to pass. In the present case an adequate cause is one possessing and exerting all the understanding necessary to *contrive*, and the power necessary to *create* such a being as the man in question. This cause is what we are accustomed to call God. The understanding necessary to *contrive*, and the power necessary to *create* a being compounded of the human soul and body, admit of no limits. He who can contrive, and create *such a being*, can contrive and create *any thing*. He who *actually* contrived and created man, *certainly* contrived and created all things.

Bishop Berkeley's Argument.—We acknowledge the existence of *each other* to be unquestionable ; and when called upon for the evidence on which this acknowledgment is founded, aliege *that of our senses* : yet it can by *no means* be affirmed with

truth, that our senses discern *immediately* any man. We see indeed *a form*, and the motions and actions of that form ; and we hear a voice, communicating to us the thoughts, emotions, and volitions of an intelligent being. Yet it is intuitively certain, that neither the form, the motions, the actions, the voice, the thoughts, nor the volitions are that intelligent being, or the *living, acting, thinking thing*, which we call *man* : On the contrary, they are merely *effects*, of which that living acting thing, denoted by the word *man*, is the *cause*. The existence of the cause, (or in other language, of the man) we conclude from the *effects*, which he thus produces. In the same manner, and with the like certainty, we discover the existence of God. In the universe without us, and in the little world within us, we perceive a great variety of effects, produced by some cause, adequate to the production. Thus the motions of the heart, the arteries, the veins, the blood, the tongue, the hands, the feet, the perception of the senses, and the actions of the mind ; the storm, the lightning, the volcano, and the earthquake ; the reviviscence and growth of the vegetable world ; the diffusion of light, and the motions of the planetary system,* are all *effects* ; and *effects* of a *cause* adequate to the production. This cause is God ; or a being possessed of intelligence and power sufficient to contrive and bring them to pass.

On the Personality of the Deity.—CONTRIVANCE, among other things, proves the personality of the Deity. That which can contrive, which can design, must be a person. These capaci-

* God moves the earth which we inhabit at the rate of sixty-eight thousand miles an hour. Every star which twinkles in the firmament is a sun, a world of light, surrounded by its own planets. Forty-five thousand such stars have been counted by the aid of the Herschellian Telescope, in so small a part of the heavens, that, supposing this part to be no thicker than the rest, the same telescope would reach at least seventy-five millions in the whole sphere. Beyond this, were we transported to the most distant of the visible stars, we should probably find there a firmament expanding over our heads, studded in the same manner with stars innumerable. How amazing the power and wisdom of HIM who not only created the stars, but " calleth them all by their names."

ties constitute personality ; for they imply consciousness and thought. They require that which can perceive an end or purpose, as well as the power of providing means, and of directing them to their end. They require a centre in which perceptions unite, and from which volitions flow ; which is mind. The acts of a mind prove the existence of a mind ; and in whatever a mind resides is a person. The seat of intellect is a person. We have no authority to limit the properties of mind to any particular corporeal form, or to any particular circumscription of space. These properties subsist in created nature under a great variety of sensible forms : Also every animated being has a certain portion of space, within which perception and volition are exerted. This sphere may be enlarged to an indefinite extent ; may comprehend the universe ; and being so imagined may serve to furnish us with as good a notion as we are capable of forming of the *immensity* of the divine nature, i. e. of a being infinite as well in essence as in power ; yet nevertheless a *person*.

On the Presence of the Deity.—The divine omnipresence stands in natural theology upon this foundation : In every part and place of the universe with which we are acquainted we see the exertion of a power which we believe mediately or immediately to proceed from the Deity. For instance, in what part or point of space that has ever been explored do we not discover attraction ? In what regions do we not find light ? In what accessible portion of our globe do we not meet with gravity, magnetism, electricity, together with the properties also and powers of organized substances, of vegetable or animated nature ? Nay, farther, we may ask what kingdom is there of nature, what corner of space in which there is any thing that can be examined by us, where we do not fall upon *contrivance* and *design*.—[*Paley*.]

No agent can act where he is not. As God therefore acts every where, he is every where present. In this agency contrivance and skill, to which no limits can be set, are every where manifested : It is, of course, equally and unanswerably a proof

of the omniscience of God. This attribute is also inferred, with absolute certainty, from his omnipresence. As God exists every where, so he is in all places the same God—*all eye, all ear, all intellect*. Hence it is impossible that he should not know every thing, in every place, and at every time.—[Dwight.

INTELLIGENCE.

WE have read with mingled sensations of pain and pleasure the very able and interesting "Report of the committee appointed by the Society for the prevention of Pauperism in the City of New-York, on the expediency of erecting an Institution for the Reformation of *Juvenile* Delinquents;" a report which reflects honour on the heads and hearts of its authors. It is very painful and distressing to see the rapid progress of vice in youthful and neglected minds.* But it is a pleasure to know, (and that too from experience) that there are moral restraints and remedies within the power of the community, and that this society have determined to bring the subject before the municipal and legislative authorities of the country, that proper means may be forthwith adopted to stem this tremendous torrent of vice, and introduce such plans of reform as may be thought expedient, and conformable to the spirit of the free and happy constitution of this country.

The object of this society is to recommend to the support of their fellow citizens, the patronage of the corporation, and the approval of the legislature, a *House of Refuge*, for the reception of *juvenile* offenders, and for their reformation and improvement by a careful, unabated, and judicious course of moral and religious instruction. It is not possible for us to detail (and we regret we have not room to do so) the plan suggested in this admirable report; but we hope to notice it more fully hereafter. There is one part, however, which we cannot but regard with

* Four hundred and fifty persons under 25 years of age (and a very considerable number of them, of both sexes, between the ages of 9 and 16) were sentenced to imprisonment during the last year.

peculiar satisfaction : It is that which proposes to call in the assistance of a suitable number of ladies to take a share in its administration ; and in which we are reminded of the illustrious example of that Female Howard, Mrs. Fry, with her associates, in the reform of the female delinquents in Newgate. And we heartily concur in the opinion (founded on our own observation) of the special and very important advantages of associating the skill, the discretion, the tenderness, and the fidelity of females in concerns of this nature. This society has therefore our warmest thanks for what they have done, and our best wishes for the success of their plan.

In the excellent hints for the formation of Sunday Schools with which the editor has been favoured, there is an observation (page 37) intimating that to such parents as are indifferent to the moral improvement of their children, views of a *temporal* advantage should be laid open at the introductory visit ; reserving *higher* views for future visits : It is hoped this will not be misunderstood :—The author does not intend to recommend that parents should be led to expect any other *temporal* rewards than those which *result from* education ; but merely that the education the children will receive will be productive of *temporal* good in its effects, which, although evident to every considerate teacher, may not be so plainly seen by inconsiderate and worldly parents ; who must be told that an attendance at Sunday Schools will give their children habits of order, submission, industry, and thoughts which they never had before ; and that they will have the assistance of the teacher in bringing this about for the mutual benefit of both parent and child. This is the *temporal* good that should be proffered to them.

NEW-YORK S. S. UNION SOCIETIES.

THE two societies which were formed in this city in the year 1816, for the purpose of promoting a Union of Christians of all denominations, in the great object of Sabbath School instruction, are pursuing the active, but unobtrusive tenor of their way without soliciting (so far as we understand) any aid, out of their own circles, for carrying on this benevolent work, although the public, in common with themselves, derive from these institutions the advantages they are so well adapted to produce.

The object and aim of these societies are as patriotic as they are benevolent; and they deserve a more extended and powerful patronage. It was in this city that the example of such unions was first given to the United States, and that, too, by the portion of the Human Family generally denominated the *weaker* branch, but who are in fact often the *strongest* in such efforts, (and the most persevering too) who never, even at the cross, deserted him they loved, and who do not now desert the cause of christian benevolence wherever they have an opportunity of promoting it.

The teachers of the schools connected with the union in this city, shortly after the organization of that society, formed themselves into an association for mutual improvement. They have met regularly once a month since that time. At these meetings the state of the schools is reported; any interesting facts or improved plans of conducting schools are communicated, and since May last some portion of the time of each meeting has been devoted to the discussion of Sunday School subjects. This is a plan certainly well adapted to do much good. At such meetings teachers become acquainted with each other, and the youngest have the benefit of the experience of the oldest.

The pecuniary contributions to these societies are but moderate; nor is much required; but it is necessary to provide school-rooms, books, rewards for the encouragement of children, &c. which might be made more extensively beneficial by an increased patronage; for the contributions either of time or money do not keep pace with the increase of the schools. It is therefore hoped there will be a considerable accession to the strength of these truly useful and benevolent societies for the promotion of the general good.

The editor will be happy to record their proceedings, and also to notice in his future numbers any particular information of facts, or circumstances connected with the schools that may be generally useful, which any of the teachers will address "to the Editor of the Sunday School Teachers' Magazine, at 148 Broadway, New-York."

POETRY.

[For the Amer. S. S. Teacher's Magazine.]

Written Impromptu in a Lady's Album.

What pure ingredients constitute the charm
Of female excellence? the female form,
Proof of *his* skill indeed that form who made,
Must in the grave putrescent soon be laid;
Its fine proportions, elegant address,
Its envied beauty, polish'd tenderness,
Its soft attractions and conceded sway,
Its ostentatious and superb display
Are perishable all, and transient too—
By death dishonour'd, and possess'd by few;
And where possess'd, O how perversely join'd,
Often—not always—with an empty mind,

While signal marks of vanity and sin
Suggest too plainly what resides within ;
And in the light of revelation tell
A foe of God, a candidate for hell !

Can wealth ancestral weave the deathless bays
With which to crown the heroine I praise ?
Does gold, the miser's idol and his bane,
To genuine loveliness at all pertain ?
Hist'ry with *truth*, the motto of her seal,
Frowns at the thought, and spurns the mad appeal ;
Shows many a chapter of her pond'rous scroll,
Where wealth and woman occupy the whole,
Without one trace of excellence or soul !
She points our eye to *Lady Jane*, whose worth
Disown'd a crown, and fled th' infectious earth ;
To *Mary's* manger, memorably known,
And *Cath'rine's* cottage e'er she fill'd a throne.
There many a princess opulent and fair
Is labell'd *fiend*, and this her deeds declare :
Such Helen, Cleopatra, and the wife
(Accurst of Heav'n) that ask'd the Baptist's life :
Such Xantippe infallibly had been,
The same demoniac paragon of sin,
If Cræsus' coffers had confess'd her claim,
And lent their millions to augment her shame.

What then, the ingredients excellent and rare,
Which crown with deathless dignity the fair ?
Since *beauty*, *wealth* and *rank*, cannot impart
Worth to the name, or virtue to the heart ;
Since these with fame, the herald of their pride,
Are found with vicious qualities allied
With ignorance—itself that never knew,
Worthy the meagre soil in which it grew ;
A soil where genius never own'd a home,
Or science flourish'd in its empty dome :
Allied with vain and vapid self conceit ;
Reverse of good, and mimicry of great ;

Rank, fortune, beauty, admiration, fame,
 May grace a throne, and gild a worthless name ;
 A name in Heav'n disown'd, on earth abhorr'd,
 Scourge of the poor, by none but fools ador'd ;
 A name that means personified disdain
 Of Christ and truth, of virtue and her train ;
 A name, consigned at last to the abode
 Of desperation, and the wrath of God :
 Fools may mistake it for a glorious name ;
 And ideots voice it with a wide acclaim :
 Flatt'ry may fume it with her treach'rous breath,
 And art affect to rescue it from death ;
 That name shall perish ! truthless is its praise,
 Dissolv'd its charm, and sunk in night its blaze.
 'Twas folly's fascination, the mere form
 And face of grandeur that disguised the worm :
 Death breaks the spell, eternity reveals
 The epitaph of sin ; while truth appeals
 With torch uplifted to th' indignant skies,
 From earth's delusions to the grand assize ;
 And points our vision to the dread supreme
 To teach our fear, and dissipate our dream.
 Hence then the excellence of true degree
 Is that which teems with immortality ;
 Which God approves, which time the more matures,
 Which earth disparages, and grace secures :
 Offspring of truth ! descendant of the skies,
 Immortal radiance of the ONLY WISE ;
 Thy source *religion*, excellence thy name,
 'Tis thine the wardship of the sex to claim !
 Thine to enoble, dignify, and bless ;
 Thine to adorn, enrich, delight, caress,
 Of charms and graces feminine, the all potent patroness.

ON THE PIETY WHICH THE WORKS OF CREATION ARE ADAPTED
 TO INSPIRE.

We know all we see in this beauteous creation.
 enchanting its beauty may seem,

Is doom'd to dissolve, like some bright exhalation
 That dazzles and fades in the morning's first beam.
 The gloom of dark forests, the grandeur of mountains,
 The verdure of meads, and the beauty of flowers ;
 The seclusion of valleys, the freshness of fountains,
 The sequester'd delights of the loveliest bowers :
 Nay more than all these ; that the might of old ocean,
 (Which seems as it was on the day of its birth,)
 Must meet the last hour of convulsive commotion,
 Which sooner or later will uncreate earth.

Yet, acknowledging this, it may be that the feelings
 Which these have awaken'd ; the glimpses they've given,
 Combin'd with those inward and holy revealings
 That illumine the soul with the brightness of heaven,
 May still be *immortal* ;—and destin'd to lead us
 Hereafter to that which shall *not* pass away ;
 To the loftier destiny God hath decreed us,
 The glorious dawn of an *unending* day.
 And thus, like the steps of the ladder, ascended
 By angels, (beheld with the Patriarch's eye,)
 With the perishing beauties of earth may be blended
 Sensations too pure, and *too holy* to die.

Nor would infinite wisdom have plann'd and perfected,
 With such grandeur, and majesty, beauty, and grace,
 The world we inhabit, and thus have connected
 The heart's better feelings with nature's fair face,
 If the touching emotions thus deeply excited
 Towards HIM who made all things, left *nothing* behind,
 Which, enduring beyond all that *sense* has delighted,
 Becomes intellectual, immortal as *mind* :
 But *they do* :—and the heart that most fondly has cherish'd
 Such feelings, nor suffer'd their ardour to chill,
 Will find, (when the *forms* which inspir'd them have perish'd,)
 Their *spirit* and *essence* merging with it still.

BARTON.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 3.

FEBRUARY, 1824.

VOL. I.

ON PRAYER.

MAN is an inhabitant of *two* worlds : he has an *intellectual* as well as a *corporeal* existence : by the faculties of his mind he is made capable of holding communication with the Great INHABITANT of Eternity ; and by his corporeal faculties, with the inhabitants of the visible and material world. A Christian born again from above knows this : he knows and feels that his spiritual existence depends as much on the breath of heaven, as his corporeal existence depends on the atmosphere of the earth : The breath of heaven is prayer ; a Christian can no more live without prayer, than he can breathe without the atmosphere.

“ Prayer is the Christian's vital breath—
The Christian's native air ;
His watch-word at the gate of death—
He enters Heaven with prayer.”

It is true that his direct and immediate intercourse with the Father of Spirits is often suspended while he is performing the inferior duties of his complex nature and condition ; but no sooner are those duties done, and his unbound spirit freed again, than he turns to his Father and his God, as the magnetic needle turns towards the pole when minor attractions are withdrawn. In God he “ lives, and moves, and has his being.” Knowing and feeling his dependence on spiritual aid for the animating principle of the divine life, he seeks that aid continually ;

but where he has any important duty to perform he seeks it more ardently, because he feels his need the greater. Now, what duty can be more important than the duty of Sunday School Teachers ; what employment more properly the subject of prayer than this ? They are engaged in sowing the seed which is to spring up unto *everlasting* life ; they are laying the foundation of a building which is to last *for ever*. Can they venture on such an employment without prayer ? It is to be feared, says a pious writer, that by too many the importance of prayer-meetings among Sunday School Teachers is not considered in its proper light ; and the value of *united* prayer at a throne of grace is not sufficiently estimated. There is scarcely any work which needs more the spirit of prayer than the instruction of the young. This will be admitted when we contemplate the habits, dispositions, and tempers of the children, who are taught in our Sunday Schools. Teachers, in various instances, have to encounter obstinacy of conduct, stubbornness of heart, and inflexibility of character, which can only be subdued by the Spirit of God operating on the minds of such children ; and it is well known that the gracious influence of the Holy Spirit is communicated in answer to ardent prayer.—“ Ask, and it shall be given you.” “ If only two shall agree on earth as touching any thing that they shall ask, it shall be done for them.” “ For where two or three are gathered together, in the name of Christ, there is He in the midst of them.” It is therefore earnestly recommended to the superintendants and teachers of every Sunday School to have regular and frequent meetings for prayer among themselves, for an effusion of the Holy Spirit upon themselves and their scholars. Were this generally done, it could not fail to be productive of essential good. Teachers, by being taught of God would be better enabled to teach others ; and children, by being governed and instructed in love, would become more obedient and attentive to the admonitions imparted to them : and thus both teachers and learners would have to rejoice together, and prove, by delightful experience, that the hour spent in prayer to Almighty God was not spent in vain.

But the performance of this social duty must not supersede the duty of *private* devotion. The Sunday School Teacher who really desires to promote the glory of God in the salvation of the Souls of those whom he instructs, will frequently go into his closet, and when he hath shut the door, pray unto his Father, who is invisible, for success in his undertaking as a teacher ; and his Father to whom, though he is invisible, nothing is secret, will reward him openly. Let this be accompanied with a daily perusal of, and deep and humble meditation upon the sacred writings ; for in them, when opened to the inquiring mind by the Holy Spirit and prayer, is to be found "eternal life." If in the perusal of them, any one feels his want of wisdom to discern their true spiritual meaning, "let him ask of God that giveth to all men liberally, and upbraideth not, and it *shall* be given him ; but let him ask in faith, nothing wavering." It is not to those who only *want*, but to those who *ask for wisdom* that the promise is made ; but the petition must be put up with implicit confidence in Him who made it.

In the exercise of *private* prayer none of those difficulties or hindrances which too often interfere with *social* prayer can ever occur ; and it is one of the best means of preparation for the exercise of social worship. He who cannot tell out his sorrows, and express his wants and desires in private to his heavenly Father, when he approaches the mercy-seat in the Saviour's name, has just reason to suspect the safety of his own state ; and ought not to lose a moment till he hath ascertained and amended it ; nor ought he to rest till he hath opened a communication with heaven."

"What various hindrances we meet
In coming to a mercy-seat !
Yet, who that knows the worth of prayer,
But wishes to be often there !
Have you no words ? ah ! think again ;
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care ;
Were half the breath thus vainly spent
To heaven in supplication sent,
Your cheerful songs would often be,
Hear what the Lord hath done for me."—Cowper.

HINTS FOR THE FORMATION OF SUNDAY SCHOOLS—continued.

WHEN the parents have been visited, and the names of those children who are to compose the school inserted in the register, or on the roll of the superintendant, it will be necessary when calling the children together, to examine, to class, and to discipline them previous to hearing a lesson ; for until they have become perfectly accustomed to the order of the school, and its regulations, it will be useless to put a book into their hands.

To examine and to class the scholars will perhaps occupy one Sunday. By observing the following rule, this task, so difficult in a large collection of children, will be made quite easy. The superintendant should provide himself with four class books, one for the names of those who read the Bible with facility, to form the first class ; one for those who require such books as contain progressive lessons of reading, to form the second ; one for those who spell from one to four syllables, to form the third ; and one for those who learn the alphabet, to form the fourth class.

The scholars are to be examined separately, and their names entered in the class books in the order they have been examined ; the classes may then be divided into sections of ten, and if there is a sufficient number of teachers, one should take charge of each section.

It is the custom in most schools of which the writer has any knowledge to intrust the senior classes to the senior teachers, and the junior classes to the junior teachers : by this arrangement those who are learning the alphabet are generally under the care of teachers little older than themselves ; occasionally they have been entrusted to the care of boys taken from the senior classes.

It is said, that as these children are learning the alphabet, those who can teach it are sufficiently well qualified ; and that it would be only wasting the time of those who are qualified to teach the senior classes to be engaged in this minor department. This may be correct so far as learning the alphabet is concerned : but we wish to teach them something more than

their letters ; to teach them to form habits of *patience, humility, and the obedience* resulting from affection. And to teach these well, assuredly requires *example* as well as *precept*. Can it be supposed that teachers so young and inexperienced possess such qualifications as patience, humility, and an even temper ; and a plain simple and tender manner of expression ?

In Sunday School instruction as much depends upon the manner of inculcating a principle, or teaching a lesson, as upon the lesson or principle itself ; the younger a child is, the more apt is he to imitate : and, although he may not have understanding sufficient to comprehend *what* a teacher says, he can easily see *how* it is said, and can copy both the look, and the action that accompanied the command. In the presence of children, no carelessness of demeanour, no fretfulness, no impatience, no harshness of language should be shown, for it will certainly be imitated. Teachers are too apt to be impatient when their scholars do not improve so fast as they wish ; let them remember that the folly and inattention of the child, and the carelessness and indifference of the parent, will often conspire to delay this improvement, and great allowances must be made. In a word, the youngest require the most experienced teachers ; how injudicious then to trust those who most need care and attention to those who are least qualified to give them.

Should one teacher have under his charge thirty children, from two to five years of age, they would receive more real benefit than if they were divided into five sections, and each section were under the care of an inexperienced lad, whose only design is to make an injudicious use of the brief authority he possesses.

The first difficulty likely to occur in Sunday Schools, particularly in those for boys, arises from disputing the moment they enter the school concerning their places in the class, and in quarreling about hanging up their hats. This difficulty can be entirely removed by assigning a particular seat to each boy when he joins the school, and never allowing any other boy to occupy it, whether the one to whom it was given be present or absent.

II.

(*To be continued.*)

[To the Editor of the American S. S. Teacher's Magazine.]

"I, *Wisdom*, dwell with *Prudence*."

New-York, January 20, 1824.

SIR,—IN one of our Sunday Schools a youth, whom I shall call Benevolus, from the motives that prompted him to engage in the work, had taken charge of a class of boys.

The truly philanthropic desire of being useful to his fellow man; the wish to communicate religious instruction, and the hope that he might be the means of imparting to them the one thing needful, together with a prospect of some success, stimulated him to use every exertion.

Highly gratified with the objects in view, he commenced his pleasing employment. At first the children listened attentively to his instructions, obeyed his commands without a murmur, and maintained, during the hour of prayer, a profound silence.

The school had been in operation but one Sunday, before Benevolus became a teacher: the curiosity natural to children had made them attentive, and the diffidence, or rather fear arising from being unaccustomed to a Sunday School, had kept them silent. As he looked round on this interesting scene with delight and admiration, he could but say to himself, if such be the conduct of these boys *now*, how well will they behave when they shall have been a year, or even a month, under our fostering care; let them behave in this manner, and my duty will be pleasure—my labour amusement. The time allotted for instruction passed unheeded away, so much was he taken up with the exercises of his class.

The curiosity of the boys, however, was soon satisfied, and a few Sundays made them familiar with the school, the teachers, and each other. Two of the boys in the class taught by Benevolus attended a Free School during the week, and the difference between the severe discipline of a Lancasterian School and the mild and tender measures of a Sabbath School institution had not escaped their observation. They were accustomed to obey commands through fear of punishment: crime in their

eyes consisted not in the commission, but in the detection ; to embrace every opportunity of doing mischief secretly had become a habit. These boys began, by playing with each other, to disturb the class ; it soon ended in quarreling ; and, although they obeyed the command of the teacher to be silent, still it could plainly be seen that fear, and not love, caused their obedience.

One of these boys being of a morose and surly disposition did not rise when it was his turn to read. Benevolus mildly requested him to rise as the rest had done and read his verses ; the boy retained his seat, shook his head very ominously, and looked as saucily as possible in his face, which gave strong intimation of continuing in the same position as long as he thought fit. An example of disobedience like this would be productive of the most pernicious consequences. Benevolus therefore was determined to make him obey, *if possible*. He sternly said to the boy, rise this instant, or I will make you. The boy answered, no, I won't ! As it was not in the power of the teacher to make him stand, although he might take him up, Benevolus changed the threat into one which he could enforce, namely, " If you do not stand I will take you out of school." I believe he said, " turn you out of school ;" and when I leave the school I shall certainly acquaint your parents of your wilful and wicked conduct." The boy, no doubt, would have run out of school the moment before, but when he heard the threat of putting him out by force, he instinctively caught hold of the bench on which he was sitting, and to take him out without hurting him was no easy task.

It occasioned much disturbance, and drew all eyes upon poor Benevolus, who felt, as you may well suppose, much mortified on the occasion. Shame on account of the disturbance he had caused, vexation on account of the opposition he had met with from a child, and disappointment at being unable to succeed with him, almost destroyed all his *zeal* for Sunday Schools, and all hope of success. He had erred—he knew it ; want of experience was the cause ; he thus questioned himself—Should I have handed the boy over to the superintendant ? Was I right

in turning the boy out of school? I had said, you must read, or will send you home? Surely I should keep my word? **W**hat is my plan to be pursued now? I will go and complain to the parents; it is all their fault, they do not know how to govern a child. If I had him a month I would make something of him. Should I ever have a like case I shall be a little more cautious what I say, and not tell a boy I will make him do any thing, unless I am very certain I can. And I will never turn a boy out of school again for fear he might not come back; and such boys ought not to be allowed to run at large until they are a little tamed by Sunday School instruction.

He came to this conclusion: He had spoken without reflection, and acted rashly, and had been imprudent in not making the superintendant acquainted with the circumstances. He would profit by this experience, although it was bought with so much disturbance; he also determined to go to the parents' house after church, represent the conduct of the boy, and give them some advice about the government of one who had given him so much trouble.

The conversation between the parents and the teacher, and the result of the visit, will be given in the next number.

I am, &c.

A.

[To the Editor of the American S. S. Teacher's Magazine.]

New-York, January 21, 1824.

SIR,—About eighteen months ago a Sunday School was established in the upper part of this city, in a church adjoining the house in which I reside: since that time, whenever the weather has been unfavourable, I have spent my Sabbath in the school instead of attending my own Church, which is at some distance from home.

The last Sunday I visited the school I observed a class of boys without a teacher; this class had often attracted my attention by their silence, order, and good behaviour. I inquired of the superintendant if the person who had charge of that class was

unwell, as the exercise of the school had been commenced. No, replied he ; it grieves me to say that the young gentleman who teaches that class is not very punctual. It does not arise from indolence or indifference, but merely from want of thought ; he does not consider how necessary it is that the teacher should set an example of punctuality to the boys, if he wishes they should improve. Neither does he reflect that by absenting himself he increases my duty, and I have more labour, as superintendent, than I can well perform without being burthened with that of teacher also. When he, or any other teacher stays one moment after the school has commenced he adds his task to mine, as it always requires some arrangement to be made that the class may be instructed, it being contrary to our regulations to permit any to remain an hour in school without instruction. A class of boys will never pay as much attention to a casual teacher as they will to their own ; and most of the noise in a school begins in classes that have no teacher.—Perhaps, said I, if I were to take care of the class until he comes it may be of more service to him than a verbal reproof. In a few moments after I went to the class he came, when he saw me he blushed, whether from pique, shame or mortification I cannot say, he began immediately to instruct the class, and as far as I could judge he appeared amply qualified for the task ; but the time was too short for any real good to be derived by the class, and I question if the injury the boys receive from the bad example, and from being left half an hour every Sunday without a teacher be counteracted by the little good instruction he may have imparted : the time is one hour and a half, and to waste one moment is a crying sin. I left the school admiring the talents of the teacher, and regretting that he did not pay a little more attention to the advice of one of the wisest of men. “ Whatsoever thy hand findeth to do, do it *with thy might*.”

I am, &c.

R.

[To the Editor of the American S. S. Teacher's Magazine.]

New-York, January 22, 1894.

SIR,

To remove the difficulties attending the practice of taking Sabbath School children to church, and to prevent the noise, trouble and interruption often occasioned by them in time of worship, have for a long time been with me matters of serious consideration, and they appear to be worthy of the attention of all who have at heart the promotion of Sunday School interests.

That children attached to Sunday Schools should attend divine worship needs no argument; and it would not require much argument to prove that this place of worship should be exclusively for them, and such devotional exercises only as are suitable to them should be there introduced. The subject cannot be better illustrated than by a relation of a few facts, and it may then be left to the judgment of your readers what ought to be done.

Those children who attend divine worship in their respective churches, are generally seated in a gallery so far in the rear as not to see the minister, or be seen by him. I would merely ask this question of those who made the arrangement: Would they themselves occupy a seat from which they could not see the minister? Add to this, the subjects of the discourse are but seldom within the comprehension of children. And how can it be supposed that they will listen to a subject they do not comprehend, proceeding from a person whom they cannot see. Schools are not often provided with hymn books for public service, and during that exercise the children are idle or play-some. The teachers are apparently averse to sitting with the children, but leave the whole charge to the superintendent. Should he be absent, they will not be likely to obey any other person placed over them. These are a few only of the difficulties arising from seating the children in the church: some of them I have encountered myself—all of them I have seen often, and they are to be seen any Sunday in very many churches in

this city, Now I will state to you another mode of management : I visited a place last Sunday where there are four schools, two female and two male. They were collected at half past ten : when they had all taken their seats, a teacher handed to every child a hymn book, entitled, a collection of hymns for Sunday Scholars, containing such songs of praise as were applicable to Sunday School children. The first exercise, was that of singing the hymn which was read and explained before it was sung, and every boy by having a copy before him could be made to understand what he was singing. It was sung with the greatest decorum. After this a prayer was offered to the throne of grace adapted peculiarly to them ; they then sung another hymn, after which a chapter from Proverbs was read, and each verse explained carefully to the children ; some comment was then made on the whole chapter ; a passage was then taken from the chapter just read, and applied to the children with considerable effect, and an anecdote was related relevant thereto ; after which, a few general remarks were made by a visiter ; they then sang another hymn, (not, however, before it was explained) ; then another prayer was offered ; the books were then taken up, and a remark made as to the manner in which they should leave the house, and the school was dismissed.

The behaviour of the boys was exemplary, the silence, order and attention, far exceeding any thing of the kind I had ever beheld. The advantages resulting from an establishment of this kind, can only be appreciated by those who have witnessed its effects. I will just point out a few :

1st. The children are seated in pews arranged in such a manner that they can see the person addressing them.

2d. The exercises are such only as can be understood by them, and are more varied, and of course, short, so as not to tire these juvenile hearers.

3d. The desultory manner of instructing them is more likely to engage their attention than any other.

I would offer the following proposal for consideration : suppose this city were divided into districts ; each consisting of eight or ten schools, and places of worship provided for each

district: suppose a preacher were employed to deliver a short address to Sunday School scholars in each place: if no one could be engaged, let application be made to the Missionary Society. There is as great need of a preacher in the outskirts of this city as in the remotest parts of this vast continent.

I am, &c.

T.

The editor acknowledges his obligations to the intelligent writer of this paper for his judicious communications. He agrees with him in his view of the advantages which *distinct* places of public worship for Sunday School scholars would give where they can be instituted. The attendance of these scholars at church, while they are so ill accommodated, must be very irksome to them, and may tend to make impressions the very reverse of the benevolent design of their instructors.

The only objection the editor has to the plan pursued at the place visited by his correspondent is, that the schools are instructed, during the time of divine service, whereby both teachers and scholars are prevented from an attendance on public worship *in church*. Now, in the opinion of the editor, no advantages can compensate for this defect in the plan. The public worship of Almighty God, in places consecrated to his service, is a duty which cannot be too soon inculcated, nor too rigidly maintained; and the habit of going to church on Sundays should be formed with the earliest habits of moral and religious life; "grow with our growth, and strengthen with our strength."—The editor would therefore call the attention of his readers to the institution of *Sunday School Churches*, as one of the greatest blessings that could be conferred on the rising generation.

[To the Editor of the American S. S. Teacher's Magazine.]

New-Haven, January 26, 1824.

SIR,—The importance of Sabbath school instruction as a means of grace (being second only to the preaching the gospel) is so great, that every endeavour to call the attention of Chris-

means to this subject, and every attempt to improve its system, and to prepare teachers for their employment, should be hailed with joy by every friend to the cause of the Redeemer.

It was, with these feelings that I read the prospectus of "The American Sunday School Teacher's Magazine." That such a work is wanted in our country cannot be doubted, and of the utility of such publications the experience of the English Sabbath schools afford ample testimony.

As a means of stimulating Christians to come forward and act as teachers of youth who are forming characters for eternity—to impart instruction, in the duties of teachers, to the young and inexperienced—instruction derived from the experience of Sabbath schools, in all parts of the world, and in all situations: to cheer the hearts of teachers, who are sowing the seed, by disseminating intelligence of the success of their fellow teachers: all these are subjects of such importance as to warrant the belief that the happy influence of such a work will be extensively felt through the country.

In furtherance of one object of your Magazine, permit me to call upon some one of your correspondents for an answer to this question, viz.—Ought Sabbath School teachers to encourage their scholars to the performance of their duties in the school, by exciting emulation, or by any other means than by those arguments which spring from their duty to God?

I take it for granted, that Sabbath School instruction aims not so much to improve the *mind*, as to affect, and to amend the *heart*; not so much to make shining characters in this world, as to prepare for a blissful eternity; not so much to raise those who are taught to a high standing in society, as to bring them into a state of reconciliation to God.

To accomplish this purpose God has given his holy truth as the instrument of sanctification. His "word" he makes "quick and powerful, sharper than a two-edged sword." It is "the sword of the Spirit," on which all who are called to teach in religion are to depend as the instrument of conviction and conversion. "Our weapons," says an Apostle, "are not carnal, but spiritual;" and such weapons are "mighty to the pulling down of strong holds." Yet, to the eye

of natural reason, such means seem too weak to fix the attention of children, and to interest them in the study of the Scriptures. Should we endeavour to impress on them their duty to study the Scripture, and to give a spiritual obedience to its precepts, from a love to God, and a love to his truth, reason would say, that as this is a principle of which they are entirely ignorant, as they walk by sight and not by faith," all arguments of this nature would be of no avail. In pursuance of this reasoning, rewards of tickets, &c. are given out, and the children are excited by pride to excel their fellows, and become "the best boys in the class," or "in the school."

By thus exciting them to study ; by working upon the principle of pride, which by nature works so deeply, even in the youthful heart, and which it is the direct object of the Christian religion to eradicate, is it not defeating the very object of their religious instruction ? Should not the teacher, by a prayerful reliance on the blessing of God, bring the truths of God's word to bear upon their minds, and endeavour to impress upon them their *obligations* to use diligence in the use of the means of grace ?

Would not a diligent and prayerful use of these weapons do more good than all others ? Can a teacher look with confidence for the blessing of God upon his labours, while he is feeding and fostering a spirit which is diametrically opposite to that which it is the object of the Gospel of Christ to impart ?

The preacher of religion, who should endeavour to excite his people to a Godly life by a vain desire of excelling their neighbours, instead of urging their obligations to do all things from a sincere love to God, and a desire to glorify His name, would be despised and pitied by all who had ever felt the efficacy of divine truth on their own hearts, or had seen it in others. Would not this conduct in Sabbath School teachers, whose avowed object is to lead their children to the knowledge and "the love of the truth, that they may be saved," be equally absurd and dangerous ? It is true, much might be thus done towards correct outward deportment, but it would assuredly fall far short of reaching the heart.

Having seen such means made use of in Sabbath Schools, having serious doubts as to any lasting good effects arising from their use, and fearing the evil consequences of such a mode of instruction, I, as one less experienced in teaching than some others, would be highly gratified by a judicious answer from some one of your correspondents.

Yours, sincerely,

A SABBATH SCHOOL TEACHER.

BEST METHOD OF CONDUCTING A CLASS.

[To the Editor of the American S. S. Teacher's Magazine.]

New-York, January 24, 1824.

SIR,—In the school to which I am attached there is no defined plan for the duties of a teacher. I feel but little confidence in that I have adopted ; and am desirous to avail myself of the experience of my fellow-labourers in this delightful field of duty ; and would ask, through the medium of your useful Magazine, what is the best method of instructing a class of boys in reading in the Bible ; the best plan to pursue for their moral and religious improvement ; and, at the same time, to attach them to the school ?

I am, &c.

A SUNDAY SCHOOL TEACHER.

WANT OF INSTRUCTION IN OHIO.

The Editor has seen a letter, dated the 12th of December last, written to a respectable merchant of this city, from a friend of his in Ohio, which describes, in such an affecting manner, the truly lamentable condition of the rising generation in a part of that state, that, with a view to excite some benevolent feelings in its behalf he inserts the following extracts, in the language of the writer ; and is authorized to give a farther description to any benevolent inquirer :

“ Before I was taken ill I had commenced a Sabbath School in a little log cabin, just below my log house, (which is two miles below the village of W——, where we now live) with a view of instructing the small children of the district in the Scriptures, and at the same time of drawing them from their idle, and at times worse than idle habits on the Sabbath, as we had no preaching. I gave out information, and the children collected to the number of thirty or forty, and I felt quite elated at the idea of a profitable time. But you can easily conceive of my disappointment when but three or four Testaments, and one or two Bibles were all that could be had to read in.

“ Continuing the school about four or five weeks numbers were added ; and my embarrassment for want of books and other appendages, as Tracts, &c. increased. I then borrowed as many as I could out of the school, and we were making rapid strides, I assure you, when I, and some of my principal scholars, were taken sick, and unable to continue the school ; and the season being far advanced, it was discontinued.

“ I want Bibles, Testaments, Tracts, and other school books. We are not only destitute of these, but of a preached gospel, and have been many years. Many are here from the eastern states who feel sensibly these privations. They are unable to support a minister handsomely, and no missionaries stop here. At times we have a sermon from a transient person, and that is all. We are as sheep without a shepherd. Our Sabbaths are spent in idleness, or what is worse, roving and rambling over our fields, or perhaps, hunting or fishing, and our children are growing up in vice and idleness—could we have a godly, pious and exemplary missionary in this part of the state, for one or two years, I do think his labours would be more blessed than that of forty or fifty among the Indians or Hindoos. There are thousands of souls who, I fear, are annually lost in the state of Ohio for want of a preached gospel !

“ What a vast population of men, and oh, how few ministers of the gospel !

“ I know if we could have a preacher here one year steadily, we should find means to support him ever after.

"Will you, my dear sir, (I know you will,) use your influence in obtaining for us a few Bibles, Testaments, Tracts, or other school books, such as are used in your Sabbath Schools, for our poor destitute school? I design, if God permit, on the receipt of them, to commence our school again; and I do hope it will be the means of bringing many poor little children near the kingdom of heaven: and could you excite the sympathies of your young men's Missionary Society, (of which I was once a member,) to send a person to us who could be content with doing good, rather than gaining wealth, I am sure hundreds in my neighbourhood would flock to the standard of Christ, that now are following after false gods; becoming Deists, Atheists, &c.

EXTRACT FROM THE GOVERNOR'S SPEECH.

Extract from the Speech of His Excellency Joseph C. Yates, Governor of the State of New-York, dated Albany, 6th January, 1824.

"It is a subject of great felicitation to observe so general a sentiment prevailing in the state in favour of the dissemination of useful knowledge. The advantages afforded in the establishment of common schools have been embraced in almost every part of the state; and independent of many charitable institutions, meritorious citizens have, in many places, extended their benevolence to the children of indigent parents, by the means of *Sunday Schools*; and the adoption of these humane and truly laudable measures have induced numbers to exchange their accustomed habits of indolence and dissipation on that day for the more profitable pursuit of obtaining a common education. The prevalence of such enlightened sentiments and generous feelings will essentially contribute to secure to the public the benefit of the talents of many useful and virtuous members of society, otherwise allowed to remain in obscurity; and will have a direct tendency to afford permanent and substantial advantages to a government where the sovereignty rests altogether with the people."

The Annual Report of the superintendent of common schools, represents the progress of education in this state in the **most satisfactory manner**. There are now 7382 common schools, in which are taught 400,534 children; 25,81 more children were educated in 1823 than in 1822.—Within the last year 331 new school districts were formed. \$182,805 25 of public moneys were last year expended for the support of common schools; and it is estimated that in addition to this \$850,000 were appropriated in like manner, from the private funds of individuals, making more than a million of dollars! This is exclusive of public and private appropriations and benefactions for the support of colleges and academies.

These facts demonstrate the signal success which has attended the exertions made, from time to time, by the legislature to disseminate useful knowledge among every class of the community: and it must be gratifying to perceive, that some other states, animated with a like zeal for ameliorating the condition of society, are introducing and supporting among them similar institutions. The New-England states have long done this, and Connecticut in particular, it is well known, returns more to her favoured inhabitants for the purposes of education than she collects from them in taxes. The old world does not produce a parallel. England, the most enlightened part of it, (and not alone, but she is in her exertions for promoting moral and useful education,) had, three years ago, only 18,449 endowed and unendowed schools, in which were instructed 644,282 children; and in Scotland, the whole number of schools was, at the same time, only 3556, containing 176,303 pupils.—In Connecticut, *one sixth*; in England, *one fifteenth*; in Scotland, *one tenth* of their respective population every year attend their schools. In this state, *more than one fourth part of her entire population* is receiving instruction annually, in common schools alone. If, as has been asserted, by one of the greatest literary ornaments the world ever produced, *knowledge is power*, who can set bounds to the liberal and enlightened projects for the public good, which may be produced by these intellectual resources, and the moral energies of the people of this new world.

PALESTINE MISSION.

Extract of a letter from the Rev. Pliny Fisk, American Missionary at Jerusalem, to Dr. Porter of Andover, dated 28th April, 1823.

"I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house I inhabit stands on Mount Calvary; my little room has but one small window, and this opens towards Mount Olivet. I have walked around Zion; I have walked over Calvary; I have passed through the valley of Hinnom; drank of the waters of Siloam; crossed the brook Kedron; and have been in the garden of Gethsemane. The next day after my arrival I made my first visit to the tomb of our Lord. The church [built over it] was full of people; but though surrounded by them, I could not suppress my feelings. I looked at the dome which covers the tomb; thought of the death and resurrection of our Lord, and burst into tears. I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely: it was for us he bled and died. Shall we not then live to him? He died to save us from sin: shall we not then avoid sin in all its forms? He died to save us: can we then be unwilling to make efforts, and endure privations to save *others*? We have sold and distributed about seventy Testaments and Psalters, and more than three hundred Tracts; and brother Wolff is engaged day and night in preaching to the Jews, and disputing with their Rabbins. We are surrounded by dangers, and tremble at every step; yet the Lord our Redeemer protects us, and, I *hope*, will protect us."

Description of Jerusalem.

From Dr. Edward D. Clarke, [a late traveller.]

"Instead of a wretched and ruined town by some described, as the desolated remnant of Jerusalem, we beheld, on our approach to the city, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces.

churches, and monasteries, all of which, glittering in the sun's rays, shone with inconceivable splendour.

"As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills, whereby it is surrounded,* give to the city itself an appearance of elevation inferior to that which it really possesses."

Dr. Clarke, in describing the sepulchres of that country, says, "They are excavations made in the heart of solid rocks. They exhibit a series of subterranean chambers, hewn with marvellous art, each containing one or many repositories for the dead, like cisterns, carved in the rock, upon the sides of those chambers. The doors are so low that to look into any one of them it is necessary to stoop, and in some instances to creep on our hands and knees. These doors are grooved for the reception of immense stones, once squared and fitted to the grooves, by way of closing the entrances. Of such a nature were indisputably the tombs of the sons of Heth, of the kings of Israel, of Lazarus, and of Christ."

These sepulchres are stationed in the midst of gardens. Dr. Clarke descended into one of them, which he thinks was probably the identical tomb of Jesus Christ. It is now [1806] to be seen in the place of the crucifixion, which was a public cemetery, [*the place of a scull,*] called in the Hebrew Golgotha, without the city, and very near to one of its gates.

"The large stone that once closed its mouth had been, perhaps for ages, rolled away. Stooping down to look into it, we observed within a fair sepulchre, containing a repository upon one side only for a single body, whereas in most of the others there were two, and in many of them more than two. As we viewed this sepulchre, and read upon the spot the description given of Mary Magdalene, and the disciples coming in the morning. [John 20.] it was impossible to devest our minds of the probability that here might have been the identical tomb of Jesus Christ; and that up the steep which led to it, after descending

* As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever. Ps. 125.

and.
†† Where there was a thin surface of earth, and a rock at the bot-
tom.

cause they had no deepness of earth, and when the sun was up they were scorched, and because they had no root they withered away : And some fell among thorns,* and the thorn sprung up and choked them ; But other fell into good ground, and brought fruit, some a hundred fold—some sixty fold—some thirty fold.†. Who hath ears to hear, let him hear.‡

Mark 4—35.

And *the same day* when the even was come he saith unto them, let us pass over unto the other side : and when they had sent away the multitude they §took him even as he was in the ship : And there were also with him other little ships : and there arose a great storm of wind, and the waves beat into the ship so that it was now full ; and he was in the hinder part of the ship asleep on a pillow : and they awoke him, and said unto him, Master carest thou not that we perish ? And he arose, and rebuked the wind,|| and said unto the Sea, Peace, be still—and the wind ceased, and there was a great calm :¶ And he said

* Where the earth was ploughed up ; but the brambles and weeds had not been cleared away.

† According to their different situations, circumstances, and mental capacity.

‡ Those who would hear effectually must hear attentively. In the very beautiful explanation given by our Lord of this parable, from the 18th to the 25th verse, it appears that *carelessness, inattention, and worldly mindedness* are three great causes of unfruitfulness. See the same parable related by Mark, ch. 4., and Luke, ch. 8.

§ The disciples. He was now in the boat which usually waited on him ; and out of which he was teaching the people. There were several other boats attending ; but they did not wait to provide any accommodations for the passage across the lake.

|| The agitation of the sea was the effect of the wind : The *effect* ceased when the *cause* was removed. Joshua did not say to the earth, earth stand thou still, because the earth is not the cause of its own motion ; but sun stand thou still ; or restrain thy influence ; which influence is the proper cause of the revolution of the planets. Both Christ and Joshua spoke with the strictest philosophical precision.

¶ One word of Christ can change the face of nature, and restore calm and peace to the troubled soul. See the same event related by Matthew, ch. 8. and Luke, ch. 8.

CLARKE.

unto them Why are ye so fearful ? how is it that ye have no faith ? And they feared exceedingly, and said one to another—What manner of man is this, that even the wind, and the sea obey him ?

IGNORANCE OF THE TURKISH GOVERNMENT.

The public attention being so deeply and laudably excited on behalf of ancient Greece, it may amuse some of our readers to see an extract from the travels of Dr. EDWARD D. CLARKE, a man of great literary rank in England, who in 1806 visited Constantinople. It shows the extreme ignorance of the barbarians who have so long tyrannized over the inhabitants of that venerable seat of learning, as well as over the country honored by the presence and abode of the Saviour of the world : from which tyranny, it is our prayer and our hope that those countries (so dear to religion and science) may soon be released.

“ The arrival of an American frigate, for the first time at Constantinople, caused considerable sensation ; not only among the Turks, but also throughout the whole diplomatic corps stationed at Pera. This ship commanded by Capt. Bainbridge, came from Algiers, with a letter and presents from the Dey to the Sultan, and Capudan Pacha. The presents consisted of tigers, and other animals, sent with a view to conciliate the Turkish government, whom the Dey had offended. When she came to an anchor, and a message went to the Porte that an American frigate was in the harbour, the Turks were altogether unable to comprehend *where the country was situated*, whose flag they were to salute. A great deal of time was therefore lost in settling this important point, and in considering how to receive the stranger. In the mean time we went on board to visit the captain, and were sitting with him in his cabin, when a messenger came *from the Turkish government*, to ask whether America were not otherwise called the New World ; and being answered in the affirmative, assured the captain that he was welcome, and would be treated with the utmost cordiality

and respect. The messengers from the Dey were then ordered on board the Capudan Pacha's ship, who receiving the letter from their sovereign with great rage, first spat, and then stamped upon it, telling them to go back to their master, and inform him, that he would be served after the same manner whenever the Turkish Admiral met him."

REPORTS TO THE SUNDAY SCHOOL ASSOCIATION.

The Editor has been favoured with the perusal of four interesting Reports, made by the pious and benevolent instructors of four of the Sunday Schools in this city, to the Sunday School Association of the church to which they belong. The first report states the pleasing fact of an increase in the number of learners ; but adds that there is a deficiency in the number of teachers ! The mode of management in this school is thus represented : The hours of instruction are from nine to a quarter past ten, A. M., and from half past one till church time, P. M. The exercises are commenced in the morning by reading and prayer ; and closed by singing : in the afternoon opened by reading and singing, and closed by prayer : the order of lessons is necessarily varied in the different classes. From fifteen to twenty minutes are set apart in the afternoon exclusively for religious instruction. The School is regularly visited by committees appointed by the general society ; and rewards are given for improvements in Scripture knowledge. Meetings are held monthly for the transaction of business ; when plans for the increase or better management of the school are brought forward and discussed : and the great utility of this part of the arrangement is highly spoken of. The labours of the committee for visiting absentees are commended ; and the school derives great benefit from the use of *a library* instituted by the congregation ; the desire of obtaining books operating as a stimulant to exertion and study.

In the course of this report, however, there is a fact stated, which cannot be read without pain. " During the Spring of 1823, the *actual* number of attendants was small, although

the *register* number was large ; a careful revision was made and all useless members were struck off : since that time sixty-five have been received ; of which number, by the regulation of the school, (which provides for a regular attendance of one month before attaining the privilege of scholarship,) only twenty-four have been added to the register! All the others have either removed, or have become refractory and unwilling to attend ; and of these, twenty two were from ——* of whom, *not one* now remains, although the members have been faithful and vigilant in their endeavours to obtain their attendance. We have now, on account of the discouragement arising from the degraded and vicious state of this den of iniquity, *abandoned it in despair*. We cannot however but hope that others, more able, will either unite with us in another attempt, or themselves make an essay of reform ; for we do not believe there can be a field where exertions are more needed.” On this part of the report the editor would observe that he cordially unites in the benevolent wish that renewed exertions may be made to reclaim the wanderers referred to. Our blessed Master came into this world, “ not to call the righteous, but sinners to repentance,” and we know that those who are most sick have the greatest need of a physician. The simple fact of their being permitted to continue in life by HIM “ in whose hands are the issues of life and death” shows that He has not yet abandoned them ; and they must never be abandoned by us while there is life or hope. One of the most benevolent of mankind, who was an ornament to this country, illustrates so well the duty of bearing with the sins and follies of our fellow creatures, and showing them kindness in return, that the editor hopes to be excused for inserting it :

“ AND it came to pass after these things that Abraham sat in the door of his tent about the going down of the sun. And behold a man bent with age, coming from the wilderness, leaning on a staff. And Abraham arose, and met him, and said unto him, turn in, I pray thee, and wash thy feet, and tarry all night ; and thou shalt arise early in the morning, and go on thy way.

*A street or lane in the heart of the city.

So he turned and went into the tent. And Abraham baked unleavened bread, and they did eat : And when Abraham saw that the man blessed not God, he said unto him, wherefore dost thou not worship the most high God, Creator of Heaven and Earth ? And the man answered and said, I do not worship thy God, neither do I call upon his name ; but I have made to myself a God, which abideth always in my house. And Abraham's anger was kindled against the man ; and he arose and fell upon him, and drove him forth with blows into the wilderness. And God called unto Abraham, saying, Abraham ! where is the stranger ? And Abraham answered, and said, Lord he would not worship thee, neither would he call upon thy name ; therefore have I driven him out into the wilderness. And the Lord said, *Have I borne with him these one hundred and ninety and eight years, and nourished him and clothed him, notwithstanding his rebellion against me ; and couldst not thou, (who art thyself a sinner,) bear with him one night ?* And Abraham said, let not the anger of my Lord wax hot against his servant : lo I have sinned ; forgive me, I pray thee. And Abraham arose, and went forth into the wilderness, and diligently sought for the man and found him, and returned with him to the tent ; and when he had entreated him kindly he sent him away on the morrow with gifts."

FRANKLIN.

The Report of another of these schools states, that this school was organized about two years and an half ago, and then had fifteen or sixteen teachers and visiters, now reduced to six or eight ; and that for the last six months it has suffered much for want of visiters of absentees and their parents. Present number forty—average number who attend twenty-five. It states, too, the interesting fact, that since the formation of the school three of the teachers have made a public profession of religion. The course of exercises adopted by this school is : First a chapter is read by the superintendent, who makes suitable remarks ; then a prayer is offered by one of the teachers ; then each of the teachers takes charge of his class, and hears the Scripture which the scholars have learnt recited ; then those who can read in the Bible are directed to read select portions,

which are explained by a teacher : sometimes a few minutes are spent in spelling and defining words ; and then the school closes with singing a few verses of Sunday School hymns. Three Bibles and eight Testaments have been distributed as rewards.

There is an orphan scholar belonging to this school who will ever have occasion to bless God for the institution of Sunday Schools, as the means of escaping from the wretchedness into which he had fallen, by losing both parents, being deserted by all his kindred, and left in the hut of a poor aged son of Africa, at *three* years of age. This poor child, who, when received into the school knew not a letter of the alphabet, has now not only learnt to read, but has committed to memory sixty chapters of the New Testament ! besides hymns, catechisms, &c. The establishment of a library for the scholars is attended with the happiest effects ; and the visiter remarks that he is kindly received by parents whenever he calls to inquire for absentees.

The Report of another of these Schools states, that the number of scholars is sixty ; all of whom attend occasionally, and thirty-five regularly : their conduct is satisfactory. The establishment of a library, and the privilege of drawing books from it *as rewards only*, have had very happy effects, in stimulating the scholars to increased diligence in their studies, punctuality in their attendance, and correctness and propriety in their conduct. Two of the adults have recently been made the hopeful subjects of regenerating grace, and publicly professed themselves to be on the Lord's side ; and one coloured woman appears to be deeply convinced of her ruined and sinful condition, and is anxiously inquiring—"What must I do to be saved?"

The Report of another of these Schools states the very cheering fact, that since the organization of the school, between two and three years ago, eight of the teachers have made a public profession of their faith in Christ, and become members of his visible church ! that two of the scholars have become

hopeful converts to the truth ; and that great solemnity appears to pervade the minds of others. An interesting circumstance, relating to a little girl of 11 years of age, is detailed in this report, which we will briefly notice. Her mother, (who is a servant in a family in this city,) is both ignorant and unconcerned. About two months ago this child, having attended a prayer meeting of teachers and scholars, called on her mother, and was observed by a pious lady of the house reading her Bible to her, and anxiously attempting to explain what she had heard at the meeting : she then repeated the first lines of the hymns that were sung, and gave her mother a correct statement of the exercises of the evening. The lady afterwards saw the child alone, when she expressed great concern for the soul of her parent, and, having her eyes filled with tears, said she prayed to God that he would take away her stony heart, and give her a good one.

The two last reports are from the ladies, who still continue to take their share, and more than their share, in the active duties of religion in this great city ; and who when once they have discovered the vanities of the world, and the place where *true happiness* is to be found, are generally the most devoted servants of the Saviour, and the most active instruments in the extension of his kingdom. The editor regrets he has not room to transcribe into his pages the warm-hearted effusions of piety and benevolence which the reports contain.

NOTICES OF PUBLICATIONS.

THE IMPORTANCE of educating the INFANT CHILDREN of the poor. Three hundred children from eighteen months to seven years of age. may be managed by one master and mistress ; containing also an account of the Spitalfields Infant School, by Samuel Wilderspin, master of the said school—London, 1823.

OBSERVATIONS relative to INFANT SCHOOLS, designed to point out their usefulness to the children of the poor, to their parents, and to society at large ; calculated to assist those who may benevolently incline to establish such schools. By Thomas Pole,

M. D. author of the History, &c. of Adult Schools. Bristol, England, 1823.

These are two valuable publications, well worthy the attention of those who feel an interest in the happiness of the rising generation.

There have been in England for many years past, a great number of *preparatory schools* for the care and education of *very young children*, accessible only to those who could afford to send their children to them, and they have been found useful and advantageous: They are generally under the management of well educated females, and the plans of some of them, well known to the writer of this article, are excellent. A few years ago Mr. Brougham, (a well-known member of the British Parliament,) in conjunction with some benevolent friends, instituted the first *Infant School for the Poor* at Brewer's Green, Westminster: And now they are increasing and well supported throughout Great Britain.

Spitalfields Infant School, in the midst of the most populous part of London, is under the care of Mr. and Mrs. Wilderspin. It presents a delightful scene to the benevolent eye: Monitors of five years old, and learners of two years old may be seen there receiving and imparting instruction, and forming habits of usefulness in the midst of happiness and order. A little child of six years old may be seen pitching a tune for others to sing: while some are playing round an apple tree, and singing verses containing the most important truths and morals; others playing with hoops, &c. and all happy. The school is opened at half past eight in the morning, and continued till five in the afternoon; some of the scholars bringing their dinner with them. They are trained to a variety of exercises suitable to their age; and taught to make one another happy. They are instructed in Scripture history by means of pictures; and truth, honesty, and order, are inculcated by all the means possible. A great majority of the eldest class go to the Sunday schools; are better prepared for instruction there, and give less trouble to the teachers than any others; besides which the change appears to be very agreeable and interesting to them.

Dr. Pole's plan of instruction differs in some respects from Mr. Wilderspin's : and the editor hopes for a future opportunity of pointing out their comparative merits.

POETICAL MISCELLANY, being a collection of short Poems, peculiarly adapted to impress on the youthful mind the most exalted sentiments of morality, religion and virtue. By a Friend to Youth. New-York. Published and sold by D. A. Borrenstein, 280 Broadway. 1824. Price 50 cents ; or 50 per cent. less to Sunday Schools taking a quantity.

This is a valuable little book : it contains the most judicious selections we have seen in so small a size, from the best poetry in our language. under the following heads :—Praise and Adoration—Prayers—Hymns—Odes—Descriptive pieces—Pæthetic pieces—Time—Reflections—Promiscuous pieces—and Religious Poems. The classical stores of Addison, Johnson, Doddridge, Hawkesworth, Bishop Horne, Cotton. Cowper, Collins, Campbell, Mrs. Steele, Mrs. Carter, and other celebrated persons, have contributed to enrich this little volume ; besides which there are several anonymous pieces of considerable merit.

We must add, that this Miscellany is well printed, and neatly finished in all respects ; and we should consider it a valuable poetic present to a young person.

The eighth Annual Meeting of the Auxiliary New-York Bible and Common Prayer Book Society was held in St. Paul's Chapel, on Monday, January 26th, 1824, at 7 o'clock, P. M. ; William E. Dunscomb, Esq. senior Vice President, in the Chair, and Charles Keeler, Secretary.

The Eighth Annual Report of the Board of Managers was read by Mr. Floyd Smith ; whereupon, the following resolution, offered by the Rev. Benjamin T. Onderdonk ; was unanimously adopted :—

Resolved, That the Society accept, with high approbation, the Report of the Board of Managers, which contains a gratifying exhibition of the improved condition of the institution, and of the motives that should animate its members and friends to continue to it their patronage and influence.

On Motion of the Rev. Jonathan M. Wainwright, D. D. resolved, that the Society present to the Board of Managers their cordial thanks, for the prudence, zeal, and perseverance, with

which they have discharged their duties ; and unite with them in imploring for the institution the continuance of the blessings of a gracious Providence.

On motion of the Rev. Henry J. Feltus, D. D. resolved, that the Society feel more and more deeply impressed with the importance of the objects for which they have been associated ; and they will, under the Divine blessing, continue to prosecute them with unabating diligence.

On motion, resolved, that the report just read, and the proceedings of this Meeting, be published under the direction of the Board of Managers.

The Society then proceeded to the election of a Board of Managers for the ensuing year, when the following gentlemen were declared to be duly elected, viz.

William E. Dunscomb, *President*. J. Smyth Rogers, M. D. *1st Vice President*. John Watts, Jr. M. D. *2d Vice President*. John J. Lambert, *3d Vice President*. Charles W. Sanford, *Corresponding Secretary*. Charles Keeler, *Recording Secretary*. Floyd Smith, *Treasurer*. Thomas N. Stanford, *Agent*. And 18 Managers.

POETRY.

STANZAS OCCASIONED BY EXPELLING A REFRACTORY SCHOLAR
FROM A SUNDAY SCHOOL.

He's gone ! and see what scornful looks
Attend his haughty, hasty strides ;
See how indignantly he brooks
My parting words—which he derides !

Long his bad conduct I endur'd ;
Rebuk'd, advis'd, forgave, caress'd ;
'Till his example had secur'd
The imitation of the rest.

Then whence this sickness of my heart ;
These tremors that my frame infect ?
Why do confus'd reflections start,
As if the deed was rash ?—reflect—

He was but young : he had not ey'd
Full fifteen times the Sun's career ;
And now is cast on life's rough tide,
'Midst rocks of vice his course to steer !

Oh, haste before his madden'd soul
Spurs him to deeds of blackest hue ;
Oh, bring him back ; his steps controul ;
He yet may live to pray for you.

Detect his haunts, intreat, demand
His swift return from errors wild ;

Hold out to him a friendly hand—
 Invite to happiness the child.

Then should thy anxious wishes fail ;
 And he still rush to ruin's goal ;
 This thought will not thy peace assail,
 Nor this reflection rack thy soul.

"Oh had this youth possess'd some feeling friend ;
 To calm his passions, and his steps to guide ;
 A shameful death would not have mark'd his end ;
 He might have liv'd to God ; in God have died."

THE HAPPY MAN.

He is the happy man, whose life, e'en now
 Shows somewhat of that happier life to come :
 Who, doom'd to an obscure, but tranquil state,
 Is pleas'd with it ; and were he free to choose
 Would make his *fate* his *choice* ; whom *peace* (the fruit
 Of virtue) and whom *virtue*, (fruit of *faith*)
 Prepare for happiness ;—bespeak him one
 Content indeed to sojourn, while he *must*,
 Below the skies ; but having *there* his home.
 The world o'erlooks *him* in her busy search
 Of objects more illustrious in her view ;
 And, occupied as earnestly as she,
 Though more sublimely,—he o'erlooks the world.
 She scorns his pleasures ; for *she knows them not* :
 He seeks not her's ; for he has prov'd them *vain*.

COWPER.

TRUE HAPPINESS.

True happiness is not the growth of earth ;
 The toil is fruitless if you seek it here :
 'Tis an exotic of *celestial* birth,
 And never blooms but in celestial air.

Sweet plant of paradise ! the seed is sown,
 And only sown in minds of heavenly mould ;
 It rises slow, and buds ; but ne'er was known
 To blossom *here*—the climate is too cold.

EPITAPH ON AN INFANT.

Ere sin could blight, or sorrow fade,
 Death came, with trembling care ;
 The opening bud to Heav'n convey'd,
 And bade it blossom there.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 4.

MARCH, 1824.

VOL. I.

HINTS FOR THE FORMATION OF SUNDAY SCHOOLS—concluded.

THE plan suggested in our last number, relative to the assigning of places to the scholars, will doubtless meet the approbation of every Sunday School Teacher. In some schools I know it to be the practice to allow the children to change places according to their improvement in spelling : I have always observed that such a change is accompanied with noise, too often creating disturbance, as boys are not generally willing to give up their places to their classmates. I have for my own part always strenuously advocated the following plan, and I do recommend it to every school :—Let all the seats in the school be numbered, and when it is practicable, let every seat have a corresponding nail for the hat of the occupant. When a boy joins the school, let the number of his seat be given to him, and assure him as long as he continues in the school it will belong to him alone : this course, besides preventing confusion, would create a kind of local attachment that would be of service in retaining the boy in the school. I am well aware of the fact that many a worldly minded person is drawn to church as much by a desire to occupy a seat in a pew which he considers his property, as by a desire to hear the truths of religion ; and in the same manner, many a boy who cares little for the good instruction he may gain, would attend school regularly for no other purpose than that of occupying a seat which is appropria-

ted exclusively to him. It must be recollected, that the improvement of the scholars is slow, and that every justifiable means should be employed to retain them in the school. When the seats have been assigned to the scholars, the next thing in order to be attended to is the manner in which they should be occupied. Little or no attention has been paid to this ; it has been considered too trifling ; but let any one go into a Sunday School, and he may see one boy sitting sideways in the class and occupying as much room as would accommodate two ; another with his feet on the bench ; another leaning on the next boy ; another with his back to the teacher. If you would maintain order in your school, these trifles must have your continued attention ; your directions to the scholars should be you must sit facing the teacher, your feet should be on the floor and be careful not to lean on the next boy. In some schools they stand during the hours of instruction. In others they sit. I would prefer the latter method, as I think it is easier for children to sit still than to stand still, always requiring the boy who reads to stand while reading. When they have been taught to know their places in the school, and to sit properly, they may then be instructed in the manner they should leave school ; it is preferable to dismiss the school by sections ; first, directing such a section to rise, and then to march regularly and silently making them practise it until they can march or keep step together, this will amuse them, and be of service to the teacher.

Those who teach in a different place from that in which they attend church will soon experience the utility of such a regulation. In marching from the school to the church, the teacher have permitted the scholars to walk two abreast ; on their way even the best of them, having so good an opportunity, will talk to each other, most of them will play, and occasionally a quarrel will arise from such a regulation. Now, to walk in single files will obviate the difficulty. When they enter the church they should not be allowed to go on too rapidly, and they should never be crowded together, particularly in warm weather, a from that cause proceeds so much restlessness ; the scholar should be detained after the service until the congregation are dismissed.

With a word or two to the teachers, I shall close this paper :
As a general maxim, I know of none more appropriate than this, that moderation and mildness produce more salutary effects in Sunday Schools than severity and force ; and I would recommend to every Sunday School Teacher to consider well the future consequences, rather than present apparent advantages of his measures, and to adopt, as a rule of conduct, discretion with determination, firmness without severity, and affability without familiarity.

My intention in this paper has been to awaken in Sunday School Teachers a proper sense of their great responsibility, and to show them the necessity of reflecting upon every step they take in Sunday School affairs ; although every plan here suggested is founded on experience, and every hint relative to the management of schools, the result of personal observation, still I am aware that local disadvantages may render it difficult to conform to, or to profit by them.

Be assured, the discipline of scholars, the management of schools, and the conduct of teachers, form a most interesting subject, requiring the careful attention of every one interested in Sunday School instruction ; that these hints may be instrumental in eliciting remarks upon the subject from some abler and more experienced hand, is the ardent desire of the writer.

The following remark from Madame Maissonneau on education, translated by Mrs. C. M. Thayer, shall conclude these hints :—

"It is the heart, even more than the understanding, we wish to improve, and to think more of the virtuous habits than of the knowledge they acquire. Knowledge is only useful when it lights the flambeau of virtue, and guides the wandering head from the darkness of vice : it is from the practical piety of those whom you have instructed ; rather than from their knowledge, that you one day hope to receive the rewards of all your labours, and find your existence renewed in the happiness of those who will have cause to bless the benevolent exertions."

H.

172780

ON THE DIFFICULTIES OF S. S. TEACHERS.

[For the Amer. S. S. Teachers' Magazine.]

It is the lot of the Christian, in whatever he undertakes, for the cause of his master, to meet with difficulty and danger; and every work has its own. The minister of the gospel who dispenses, from Sabbath to Sabbath, the word of life, and the private Christian who is actively engaged in promoting the salvation of those who are around him, are both exposed to the danger of neglecting their own growth in grace; and while they are doing so much for others, might often take up the lamentation, "They made me keeper of vineyards, but mine own vineyard have I not kept."* Not that it necessarily follows that activity in religion produces such consequences, but unless great care is taken there is danger that they will ensue. All are in danger of performing one duty to the neglect of another; the duty of social, may intrude upon the hour of private prayer, and hinder us in our progress towards the heavenly hill. And on the contrary, by the neglect of social, and by an exclusive attention to private prayer, we may forget what we owe to our neighbour; we may become contemplative, but not active Christians; holy in heart, but less useful to the world than we might be.

It is intended, in the following observations, to point out, in some degree, the trials and difficulties to which Sunday School Teachers, *as such*, are exposed.

1. There is something in the nature of the employment of the Teacher which has in it much of danger. The children committed to his charge are often those who, under their parent's roof, submit to no law but their own will; those parents are perhaps careless of the welfare of their child, and regardless of his disobedience to their commands. He is permitted during the week to roam about the streets, and there contract acquaintances of the worst kind, and with them vices of a nature not easily eradicated. When a boy of such habits enters the school, it is not surprizing that his rudeness and insubordination should weary the patience of the teacher—sour his temper, and render his work disgusting.

* Canticles, 1. 6.

2. Another source of danger to the teacher arises from the time in which his labour is performed. The most eminent Christians, who spend all the Sabbath in the duties of the closet or of the House of God, will often complain of distraction of mind—of a proneness to wander after the vanities of earth; notwithstanding the vigilant watch which they keep over their own hearts. If persons of this character find so great a difficulty in the service of the sanctuary, what must the Teacher feel, who is obliged, from the nature of his employment, to turn away his mind at the dawn of the morning from meditation suited to the day, and to enter into the bustle of a school room, (where is a scene calculated to excite any thing but devotional feelings,) and from thence, after hearing the repetitions of the Abecedarian to be hurried immediately into the house of God? And even there it may become often his duty to watch over the scholars during the hour of service; and thus he is prevented from hearing one word of the sermon, or joining in the prayer of the “great congregation.”

3. The magnitude of the object contemplated by the Teacher, together with the fear of failure, is a great trial. This object is nothing less than the salvation of the soul of the scholar. And who can tell the worth of that soul! “Man knoweth not the price thereof; it cannot be valued with the gold of ophir, with the precious onyx, or the sapphire. The gold and the chrystal cannot equal it, and the exchange of it shall not be for jewels of fine gold.”* No wonder that the Teacher should tremble for the scholar, when he considers the short portion of time which is allotted for the accomplishment of the great task of leading him into the paths of life: only two hours of one day while “the devil has every hour of the other six.”

4. The Teacher is excluded from devoting the Sabbath to the study of the word of God. This he will feel deeply if he loves that word; but, at the same time, will be far from regretting it, if he enters on the work with a right spirit; for he is assured that he that watereth shall himself be watered, and he that soweth plenteously shall reap also plenteously; and he will feel that he is following the example of him who has said, “that it is lawful to do well on the Sabbath days.”

* Job, 28.

But let no teacher be discouraged because he has in his path dangers and trials ; for from these who are exempt ? Let him remember that he is rendering his country a service, and society and himself a service. Let him remember that the influence of his exertions may be felt when he has ceased to teach, and the scholar has ceased to learn. Let him remember the love which Christ bore towards him when he drank the cup of his father's wrath to the very dregs ; and let him, in imitation of that love, go forward in the labour. Let him remember that the redemption of the soul is precious, and that what is done for its salvation, must be done " quickly." D.

24th February, 1824.

ON TAKING SUNDAY SCHOOL SCHOLARS TO CHURCH.

[To the Editor of the Sunday School Teachers' Magazine.]

SIR—It was with no small feelings of regret that I perceived the communication in the last number of your valuable publication, signed T., relative to the religious instruction of Sunday School children on the Sabbath, apart from the stated means of public worship on that day.

It is far from my inclination to enter into a discussion with my fellow-labourer T. in regard to this important subject, persuaded that it was through the purest motives, and with the most benevolent design, that he made that communication. But however much I approve of his motives, I cannot but object to the plan which he so warmly advocates, having perceived its operation and effect, and knowing that it is not calculated to produce the results he so confidently anticipates.

The difficulties which occur in its execution are numerous ; but in order to avoid prolixity, I shall enumerate only a few of the principal objections.

The wise man said, " Train up a child in the way he should go, and when he is old he will not depart from it," and this maxim has been found to be universally true, from the time that it was first penned by the inspired writer. The grand object of

Sunday School instruction is to imprint upon the infant mind lessons and habits of virtue, which may not **only be serviceable** in after life, but may have the effect to lead it **in the road to eternal happiness.**

"Just as the twig is bent the tree's inclined."

Now, if children are taught to attend **statedly** at the public ordinances of God's house on the Sabbath, we have every reason to believe that the habit will continue with them as long as they are in situations to enjoy this privilege. But deprive them of this blessing, or even instruct them on the Sabbath in the way referred to, and we have no assurances that when advanced to maturity in years, they will appreciate the blessings of the gospel ministry, or even view themselves as entitled to attend with others at the public sanctuary.

It has been wisely remarked, that "man is a bundle of habits," and I conceive it to be peculiarly the case with that class of people from whom the most of our Sunday School scholars are taken. Their minds are, in general, so little cultivated, that it is in a great measure by external objects and means that we are to effect their reformation. If, then, such is the case, and I think that experience will show this remark to be true, **is** it not all important that such lessons of external propriety be impressed upon them as may serve to produce the reformation for which we are labouring? And what external means of grace will there be to operate upon them, when arrived to the age of manhood, if they have not been taught in early life to attend regularly on the public service of God's house?

But there are other, and important reasons, why this measure should not be adopted. As one of the objections to which I refer was noticed in your remarks on the communication signed T., I shall say but little respecting it, especially as its vast importance cannot but be **apparent** to every reflecting serious mind. The sacraments of baptism and the Lord's supper hold a high station in the means of grace which God, through his infinite kindness to the sons of men, has been pleased to employ for their recovery from the state of sin and misery into which they have fallen. And let me seriously ask those of my fellow-labourers

in Sabbath Schools who approved and adopted this plan, whether they think it right to deprive their children of these ordinances, which we all know are so peculiarly adapted to solemnize the infant mind? Again; if, as it is acknowledged, attendance on a preached gospel, and the public ordinances of the sanctuary, are among the means of regeneration and sanctification, why should Sunday scholars be deprived of the use of these means?

But a few words more, in reply to one or two observations of T., and I have done.

He remarks, that in church "the subjects of discourse are but seldom within the comprehension of children." To this I would answer, that one great object in taking them to church, is, that they may be taught to understand what is there delivered. This can only be effected by the assistance of teachers, and the more early in life that a child can be made to comprehend the truths of divine revelation, the sooner is the object of our labours attained. That this cannot be accomplished by the method of instruction under consideration, I think is apparent from the fact, that it requires much more talent, and much greater nicety of discrimination in the mode of address to children, than is possessed in general by the great number of gentlemen that would be required to carry it into operation. And I will readily grant, that neither can it be effected by the sermons which are usually delivered in our churches, except with the explanation of teachers. But, in the latter case, they will be taught to reflect on the same means of instruction which they must enjoy when advanced in life; whereas, in the former, the subjects presented for their consideration are such only as are suited to their juvenile minds, and consequently will not serve to accustom them to the only means of public instruction enjoyed by adults.

What, I ask, would be said of that parent who, blessed with affluence, and with all the advantages which are enjoyed by those who are rich in this world's goods, should refuse to take his children with him to the sanctuary, because they could not understand what they might there hear? And what christian parent is there, who would make that an objection to taking his children with him to God's house?

I should not, Mr. Editor, urge an insertion of these remarks in your paper, did I not conceive the objections to the plan so warmly recommended by T. too strong to be passed unnoticed, and did not a sense of duty compel me to point out some of them, that those who might be induced by his observations to undertake it, may be induced to pause and reflect seriously before they attempt its execution.

IOTA.

ON EMULATION.

[To the Editor of the S. S. T. Magazine.]

SIR—The question concerning emulation, proposed in the last number of your Magazine, has often been with me a subject of serious consideration.

I had once thought that a Sunday School could not be conducted with success, unless emulation had been excited among the scholars. In this communication I shall not attempt to prove, by any regular argument, the fallacy of such a principle, but merely relate the difficulties I encountered, and which I am grieved to say I have not been able to overcome.

A desire to excel can never be excited among Sunday Scholars without at the same time giving rise to a spirit of envy, that is easily acquired, and with too much difficulty eradicated. To the manners of the children, and not to the means employed; to their habits, and not to their natural disposition, must be attributed the failure of every method hitherto introduced into our schools.

To those who will give the subject a moment's consideration, it will appear sufficiently obvious that the children under the care of Sunday School Teachers have seldom had one principle of honor instilled into their minds at home; with such an assistant as Emulation, we must have different subjects; such as will not hate the excellence they cannot reach. A number of plans for exciting emulation among the scholars had been recommended to me, most of them I tried, and in my opinion, for the

reasons above stated, they failed of success. I shall mention a few of them, and relate the manner in which I applied them, and the result they produced ; those who are abler and more experienced than myself can then draw their own conclusion.

To gain the attendance of the scholars it was proposed to excite emulation by giving them tickets as a reward for their punctual attendance : as it was necessary to attach some value to those tickets, it was thought expedient to give a little book for every four tickets returned by them ; this was unavoidable, as children have but little notion of nominal honor, if I may so express it ; and this was also the cause of all the trouble. Children are thoughtless, and I even found it to be a fact, that although they did not seem to care for the tickets when they were given out, still when they were changed for books, those who did not receive one were sure to envy those who did, and to be dissatisfied with the teacher ; neither did the dissatisfaction rest here : many parents were so inconsiderate as to be dissatisfied with the teachers and superintendents because their children were not rewarded. It seems to be a maxim among parents when they allow that their children are very bad, at the same time to think none others better.

Another difficulty attended the introduction of this regulation ; as it was rather singular, I will relate the whole circumstance : A boy in the class who had not attended three times in as many months handed me eight tickets ; I gave him the books without making any observation, wishing to discover by what means he had obtained them. I called at the house of the boy ; he told me he had bought them. " Bought them," said I, " they were not intended to be bought or sold ; they were intended as rewards for those who would attend regularly and punctually." " We buy them in the free school every day," said he, " from the other boys." " Do you receive books for them ?" said I, " No, sir, we give them to the master to get clear of punishment." " Will they clear you from punishment ?" " Yes, so many tickets for every offence, and if we have not a sufficient number of tickets then the master whips us." What did you give for it ? " A piece of Indian rubber," said he. This I now found had prevailed to a great extent. I redeemed them once a month, and

on that day the tickets were considerably above par, the boy having given, as he assured me, quite a large price because he could get the books for them that same day. Some attended punctually for two or three Sundays, but they soon became tired, the novelty of receiving the reward, and not the merit of obtaining it, having been the cause of their attendance. Those only who have experienced it can conceive how difficult the task is, when instructing children, to keep the youthful mind fixed on any particular object; the mind of man, studious of change and pleased with novelty, here displays itself; the same objects with which they were yesterday delighted cease to please them to-day, and those which attract their attention to-day will be beheld with indifference to-morrow. I was next advised to give my boys their places in the class according to their good behaviour; this, however, I soon discarded, it occasioned too much trouble and confusion. Every Sunday one or more forgot their places, and they were never contented with my decision; the worst boys in the class were together, and when a boy can with difficulty be kept quiet between two good boys, one may imagine how he would behave placed between two bad ones.

It had been supposed by many that to give rewards once a month to those who furnished proofs to the scripture propositions, would excite emulation. I do not by any means object to this; on the contrary, of all the plans yet adopted I think none more likely to produce a good effect than the dissemination of religious, of practical knowledge among parents. In my opinion, to give a religious tract quarterly or semi-annually to each parent whose child had attended our Sunday Schools, would ensure the co-operation of many a parent who at present is a mere idle spectator of the good his child is receiving.

Interest the parents if you can; they are the proper subjects of reward; let them know how important it is that they should assist in instructing their children. Excite a true spirit of emulation among them, by causing them to imitate the good example you give them. When you reward a boy, never do it at the expense of any other boy's feelings; when you tell a boy I give you this because you are better than another, you excite pride

in one and envy in the other ; you may elevate the feelings of him whom you have rewarded, but you have in the same ratio depressed the feelings of him you have not rewarded. Many a teacher will, when rewarding one boy call up another, and thus address him : " When do you expect to behave well enough to meet a reward ? See, this boy receives a reward for his good behaviour every month, and you never have had a reward since you belonged to the school ; " and might safely add, nor ever will have. You may rest assured, all that is gained by such a proceeding is the boy's hatred, not only towards you, but towards the boy you have praised. I am, &c. T.

(To be continued.)

ON THE ENCOURAGEMENT OF SUNDAY SCHOOLS.

[To the Editor of the S. S. Teachers Magazine.]

"I, *Wisdom*, dwell with *Prudence*."

New-York, February 20, 1824.

Sir—If parents could be fairly persuaded of the benefits that would result to their children from their regular attendance at our schools ; or if they were only actuated by this one principle, to train up a child in the way he should go, then some regular plan might be adopted by which the children might be retained in the schools ; but as long as some send them hoping to receive pecuniary or worldly benefit, and others merely to get rid of them. Teachers should certainly be very cautious in pursuing any plan previous to becoming acquainted with the motives that caused the parents to send their children, and with the dispositions of the children themselves.

The child whose parents Benevolus was about to visit had been allowed by them to attend a Sunday School ; I say *allowed*, as his parents were at first opposed to it. As to his improvement they were totally indifferent. The mother thought that as he was a tolerably smart boy he might (to use her own words) get something by it, and perhaps he would be less trou-

He to her on Sundays ; but a wish that he should receive religious instruction, or that he should even continue in the school, had never entered the minds of either of his parents.

Benevolus never imagined that any would oppose a Sunday School, or be averse to sending their children, but supposed that every one had the same idea of the utility of Sunday Schools as himself. With these impressions he entered the house ; the boy had been at home but a few moments ; he had not been ashamed to be turned out of school, but was too proud to confess it at home, and had loitered round the door of the church until the school was dismissed. When Benevolus was seated the mother commenced the conversation, and very aptly too, by saying in an inquiring tone, " my boy gives you much trouble I suppose : " " He does indeed," said Benevolus, (glad of so fine an opportunity of saying what he wished,) he gave me a great deal of trouble this morning ; I had to turn him out of school, and if he ever behaves so again, I shall be compelled to expel him from the school, and never allow him to return." " I knew it would be so," said the father, who had just got out of bed. After a moment's pause Benevolus continued : " I think I could make something of your boy ; he is a smart boy, and only requires strict and severe discipline. He should be made to mind." The father (interrupting him) said, I can hardly make him mind myself ; last night he staid out in the streets playing until ten o'clock, and I gave him a good flogging for it ; he remembers it I assure you." He said this as if it was a pleasure to him to correct his son ; the boy by his looks gave proof that he had not forgotten it. Benevolus here remarked, very justly, " You ought never to boast to strangers of having corrected your son, particularly in his presence ; it hardens him and does him more harm than the correction has done good." Our Mentor here forgot that he was correcting the father in the presence of his child, which was more objectionable than the action he had found fault with. " I am sure he deserved it," muttered the father, as he left the room. The mother continued the conversation by observing (as such mothers frequently do, when the mischief their children have done is the subject of

conversation,) "my boy is rather bad, I know, but he has *some* talents, the master of the free school says so." "I am afraid," said Benevolus, "you let him have his own way at home;" She answered, "his father is never at home in the day, except on Sundays, and I cannot make him mind me." Benevolus then called the boy to him, asked him if he knew what the Lord had said should happen to those who disobeyed their parents, and if he knew the fifth commandment, and added some very good advice, which was however thrown away, as the boy had observed the looks of his father, and had read in them that he cared for neither teacher, school, nor church; he remained in sullen silence while Benevolus addressed him, and when he finished speaking ran out into the street to play. Benevolus now represented to the mother the certain destruction that awaited her child: "You ought," said he, "by your own example to teach your son by attending church yourself." "I would," said she "if I had time, but it is so late on Sundays before we can get breakfast and dress the children that I never have time to go." "You will send your child, I presume," said Benevolus as he rose to go. "Yes," said the mother. "I will call next Sunday and see you again," said he, "and I hope I shall be able to give a better account of your son than I have this day." As he left the room the father entered; "Well," said he, (as the teacher closed the door) "has he been preaching here ever since I have been gone? I told you when Jem went to school that he would bring us more trouble, and I have enough with him now; I wonder who learned that young man what to say about whipping children; I did not brag about it; there's the boy he was fighting with in school, why did he not turn him out too?" "I thought of that too," said the mother, "James is not half so bad a boy as the other, and if I had not promised to send him this afternoon, he should never go another day." A.

[To be continued.]

RULES FOR SUNDAY SCHOOLS.

Mr. EDITOR—To form a set of rules that can be easily understood by children; to have a small number comprising every

rule necessary to be learned ; to make each of them so concise as to be easily understood, and so striking as to be retained for any length of time, has been considered a very difficult task.

The principal objection to most of the rules now in use in our Sunday Schools is, that they seem to be written for enlightened men, not for ignorant children.

When we read at the head of a set of rules a sentence like the following, " It is indispensably necessary that these be implicitly obeyed," we would question whether it is not necessary to publish with them a few explanatory notes. Did the framers of such rules imagine that Sunday School children would understand the words ? They never could have supposed that the greater part of Sunday School children cannot read a sentence correctly. Another objection is, that the rules have generally been too long ; they cannot be committed to memory with facility, and do not make sufficient impression to be lasting. To obviate these difficulties, the following card of rules has been prepared, and found to be useful.

Rules for Sunday Schools.

1. I must always mind the Superintendent and ALL the Teachers of this School.
2. I must come every Sunday, and be here when School goes in.
3. I must go to my seat as soon as I come in.
4. I MUST ALWAYS BE STILL.
5. I must not leave my seat till School goes out.
6. I must take good care of my book.
7. I must not LEAN on the next boy.
8. I must walk SOFTLY in the School.
9. I must not make a noise by the Church door or School door, but must go in as soon as I come there.
10. I must always go to Church.
I must behave well in the street when I am going to Church.
I must walk softly into Church.
I must sit still in my place till Church goes out.
I must go away from the Church as soon as I go out.

✂ I, A. B., must always mind the Superintendents and all the Teachers of this School.

Objections may perhaps be made by some, that the language of these rules is too common ; in my opinion, that very objection is its strongest recommendation. They were not intended to grace the poetical department of a ladies' miscellany ; they were not supposed to be a specimen of elegant composition or fine syntax. They were, if I may use the expression, worded in such a manner that they might be understood by the most ignorant. To accomplish the end in view, it was necessary to make use of the most familiar language, such as the children hear from their parents in their daily conversation.

Incredible as it may seem to some, it is nevertheless a fact, that many a Sunday scholar could be found who would not comprehend what is meant by the word *obey* : they do not acquire a knowledge of words by instinct, and the only word made use of by the lower classes to convey the idea here intended, is the word *mind*. "I cannot make my boy mind," is the mother's complaint often. Other words, such as *respect*, *revere*, *honour*, *love*, or *obey*, may be considered more elegant, but surely no one will, for a moment, consider them more appropriate. That this should be the *first* rule is evident, because obedience is the *first* lesson children ought to learn, and if this be not taught them, there is little room to hope they will ever learn any other correctly. Much care appears to have been taken to make each rule contain but one simple sentence, as it can be more easily comprehended than if it contained more.

Finally, these rules were not framed by an individual whose theories upon the subject might not be the test of practice. They were adopted at a meeting of a considerable number of teachers whose practical knowledge of the subject, resulting from the experience of years, may be relied on. The import of every word contained in the rules was carefully considered, and no one sentence approved without mature consideration. With such a recommendation as this they are offered to the inspection of Sunday School Teachers ; and wherever they may be adopted, I have no hesitation in saying that their practical utility will prove their value, and the benefit resulting will amply compensate the expense of printing them.

I am, sir, your, &c.

R.

FROM THE UTILIZATION OF THE INFORMATION, AND PROCEEDING THEREON TO A CONCLUSION.

Vol. I.

15



Rembrandt.

The good Samaritan



Rembrandt.

The good Samaritan.

I am, sir, your, &c.

R.

NOTES ON THE SCRIPTURES.

John 3.

There was a man of the Pharisees named Nicodemus,* a Ruler of the Jews :—The same came to Jesus by night, and said unto him, Rabbi,† we know‡ that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered, and said unto him, Verily, verily§ I say unto thee, except a man be born again|| he cannot see the kingdom of God.

John 4.

Then cometh he (that is Christ) to a city of Samaria,¶ which is called Sychar,** near to the parcel of ground that Jacob gave to

* See chap. 7. 50. and 19. 30. He was a member of the Grand Sanhedrim.

† Master or Teacher, a title of respect given to the Jewish Doctors.

‡ It is generally acknowledged, for thy miracles prove it.

§ The repetition of the word *verily* was considered of equal import with the most solemn oath.

|| Born *from above*: man is composed of a soul and a body ; he is destined to live in two worlds, and must therefore have two births, one from earth, the other from heaven ; one of the body, the other of the soul. Without the first he cannot see nor enjoy this world ; without the last he cannot see nor enjoy the kingdom of God. Reader, have you been born again ? If you have, you must know it ; if you have not, then do not rest until the spirit of God beareth witness with your spirit, that you *are* born of God. Romans, 8. 16. ; then your life and conversation will be holy, your death happy, and your future existence perfect pleasure, for evermore.

¶ Our Lord was on his journey from Judea to Galilee. It was a three days journey, and Samaria lay between.

** Sychar was anciently called *Shechem*. It seems to have been situated at the foot of Mount Gerizim, in the province of Samaria, on which the temple of the Samaritans was built ; it was 40 miles from Jerusalem ; and was probably called Sychar, (which signifies drunken) from the drunkenness of its inhabitants. Its present name is *Neapolis*.

his son Joseph.* Now Jacob's well was there ;† Jesus, there—fore, being wearied with his journey, sat thus on the well, and it was about the sixth hour.‡ There cometh a woman of Samaria to draw water ; Jesus saith unto her, give me to drink.

Luke 10.

Jesus said, a certain man went down from Jerusalem to Jericho, and fell among thieves,§ which stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance,|| there came down a certain priest that way, and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan,¶ as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine,** and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-pence,†† and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

* See Gen. 33. 19.—Gen. 48. 21. 22. and Josh. 24. 32.

† A late Traveller visited this well, and found women there drawing water, as they were accustomed to do 1800 years ago.

‡ Twelve o'clock, the ordinary time of dinner among the Jews ; the disciples were gone into the city to buy meat.

§ At this time the whole land of Judea was much infested with hordes of banditti ; and probably many robberies were committed on that road.

|| The original words mean a coincidence of time and circumstance—that is, the priest came while the man was in that state. Priests and Levites were frequent travellers on that road. It is said that 12,000 priests resided at Jericho.

¶ A Jew had no right to expect relief from a Samaritan, there being great enmity between the two nations

** These were beaten together, and used formerly as a common medicine for sore wounds.

†† About six cents, which were probably of ten times more value at that time than at present.

ON CATECHETICAL INSTRUCTION.

[For the Amer S. S. Teachers' Magazine.]

THE following simple mode of catechetical instruction has been found beneficial with the younger children of a Sunday School, and it is offered to any who will make trial of it, simply with a desire of extending the benefit to others. Its entire plainness and simplicity will be no objection to those who are experienced in teaching poor and ignorant children. It is designed for very young children who cannot read; and has been proved a good foundation for farther instruction. Should the first lesson be thought worthy of insertion, the following ones will be added.

Who made you?

Where is God?

Does God live higher than the sun?

Who made the sun and the moon?

Who made the stars and every thing?

Who takes care of them now they are made?

Who takes care of you?

Can your father and mother take care of you all the dark night when every body is asleep?

Who is never tired, and never asleep, and always takes care of good children?

Does God love bad children?

Who are bad children, what do they do?

Do they pray?

Do they love God?

Do they mind their fathers and mothers?

Bad children tell lies: if they lose any thing, or if they break any thing, they tell a lie and say they did not: will God have such children to live with him up in heaven?

Oh, no! I'm sure not—and I'll tell you what bad children do besides lying: they *steal*; when they see any thing they want, they take it, when it does not belong to them, and then again they tell a lie and say they did

not. But suppose their mothers or teachers did not see them, did nobody else?

Who can see all over the world, and is looking down at us now? Well then, God sees bad children when they steal, if nobody in the world sees them; and who hears them when they lie too?

And what do you think he will do to such children? I can tell you—if they do not pray to him to make them good, he will send them to a place where they will be miserable for ever. But good children will go to a place where they will be happy for ever.

What are those places called?

There is another thing that bad children do: they swear, and then they fight, and call bad names, and say dirty words, and make faces at each other.

Does God love children and people that swear and say bad words?

Will God ever do any thing to them for it?

What will he do?

Don't you remember what I told you he would do to children who tell lies?

Children that fight and quarrel, what are they like?

Did you never see dogs and cats fight, and scratch, and bite?

Well, children that fight look like

dogs and cats and wild beasts. Oh, how dreadful it is to see little children whom God has made to be peaceful and mild and good with their faces all red with passion, tearing each other's hair, and beating each other! It is enough to make *any* one cry, and think how the blessed Lord Jesus who was so good and kind looks upon them; and especially, brothers and sisters. Did you ever hear about Cain and Abel?

They were brothers, and Cain got angry at Abel, and at last killed him—killed his *own* brother.—When you learn to read you can read about it in the Bible.

If any body strikes you, may you strike them back again?

Can any of you say the little Hymn beginning "Let dogs delight?"

If you hear any body swearing, or see them drunk, do not stay with them, but go away by yourself; for if you stay with them, you will grow bad too, and then God will not love you.

Do good people get drunk?

Will people who get drunk go to heaven?

Will God love them?

Don't say bad words and call names and make fun of people.

There were once a number of children playing together, and a good old man came along, a man that God loved, and these chil-

dren called him Bald-head, and said "Go up Bald-head, Go up Bald-head;" and God sent two bears out of the woods, and they tore forty-two of the children to pieces, or killed them.

Does God love children who call names?

What did he do to the wicked children who mocked the good old man?

If any body is cold, and has no wood to make a fire, may he go and steal it from his neighbour's yard or out of the woods?

You had better ask people to give you work, and then when they pay you for doing the work, take the money and buy wood, and do not steal, for God says you must not. You must not think you are too little to work: there are many little things you can do, and you should never be lazy: the little Hymn says "Satan finds some mischief still for idle hands to do!"

Do you know who Satan is?

Here repeat the Hymn, "How doth the little busy bee."

The little bees are never idle, but fly about from flower to flower gathering honey, which they put up in a hive, and you must be like them, have something to do all day; and if you have nothing to do for yourself, try to help somebody.

These questions are not intended to supersede any catechism or lesson the children may be required to commit to memory, but as an exercise to keep up attention when the stated lessons are over.

METHOD OF INSTRUCTING A CLASS.

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

This sentiment can never be more aptly quoted than when intended to apply to that instruction which, by the blessing of

Divine Providence, can now be obtained in our numerous Sunday Schools. To exercise the reasoning faculties, and as they gradually open, to inculcate the first principles of religion—in this manner to form their minds and carefully to bend them, that they may ever after incline to good—to improve the heart as well as enlarge the understanding, is the truly laudable design of a Sabbath School education. That this design has been perverted I do not say ; for useful information of any kind is better than total ignorance, and attention to any intellectual faculty preferable to its neglect. But I do say, that an important part, that of *improving the understanding* has been almost entirely overlooked. Among many Sunday School teachers there is but one criterion by which they judge the talents and measure the improvement of the scholars. Those who are able to recite the greatest number of verses, or answer the greatest number of M'Dowd's questions, are considered the brightest ornaments of the school. This art of committing to memory two or three chapters of the Bible in the course of a week, is not surely the only means of improvement. Our success in teaching depends not upon the number of verses recited, but upon the number of passages understood. Teachers are expected to *explain* as well as to *hear*. Any boy in the school who can read is as well qualified for a teacher as the most experienced man, should a mere listening to a number of verses be the only duty. To *hear* a lesson and to *teach* one are very different things. If it require the study of a week to comprehend and explain one passage of Holy writ by a man of experience and talents, we may form some idea of the religious information gained by a child who has committed to memory two or three chapters in the same time. The following extract from the preface to a work, written by a man who has evidently made juvenile improvement his study, may give some useful information on this very interesting subject.—“It is to be regretted, that the practice of committing to memory words alone has prevailed to so great an extent : it is injurious in the extreme. If children be accustomed to learn without understanding what they learn, there is no doubt but that superficial views of things will satisfy them. Prone to indolence, the intellectual powers receive rather than inquire or examine.

This propensity, inherent in our nature, should be counteracted. Children may not be capable of carrying their reasoning powers to any great extent, yet the sooner they are taught to discriminate and judge with accuracy, the more will the principal object be accelerated, and the less liable will they be when they shall have arrived to years of maturity to form wrong notions of men and things. To *judge*, they must *think*; to think, they must *understand* the things which words are used to represent, for *we think in words*. Instead of teaching them to think, examine, or judge, we pursue an opposite course, and only teach them to treasure up a collection of difficult *sounds*, to which they attach very indefinite ideas." This intelligent writer again observes, that "to facilitate the advancement of youth, no method is superior to the interrogative. All the faculties of the mind are called into exercise; they are invigorated and expanded to a greater degree of perfection. To become completely master of the human mind, it is right to unite precision of instruction with vivacity of impression; for it is not the *depth* of the science, but the *obscurity* of presenting it that obstructs its attainment." In many Sunday Schools, as soon as a child can read, he is told that for every thirty verses he recites, one cent or the monthly ticket will be awarded.—This plan, it is said, wonderfully assists the memory. To cultivate the memory at the expense of the understanding, is taking from the foundation to erect the superstructure. When I engaged as a Sunday School teacher, I had barely time to hear the recitations; those of the class who were too indolent to learn by rote, of course remained without instruction. I restricted the number of verses recited to ten for each boy, and introduced the following method of instructing the class in reading:—I began by reading the parables, take for instance that of the sower; I read it over myself to the class slowly and carefully, and explained the meaning of each word; I then explained the manner in which it could be applied to them, by showing them that they were to be considered as the field, the good word we were teaching was the seed, the teachers who were employed were the husbandmen, and continued the application throughout the parable. I then caused each boy to read the whole parable, as

I had always been opposed to the practice of allowing boys to read one verse in turn, because few of them pay sufficient attention, and unless they do attend to the other boys, they only read the first, tenth, and twentieth verse of the chapter, and can have but little idea of the connexion. After each boy had read the parable, I called them up one at a time, and requested them to tell me what they had been reading. When each boy had related what he could recollect, I then interrogated the class, taking care not to omit asking a question upon every word I had explained. I gave the parable as a lesson to be committed to memory. By this means the verses they committed to memory were explained previously, and were more easily acquired, and much longer retained.

I submit this, not as the *only* method of teaching reading in our schools, but as one that will, I think, be of much practical utility. I, therefore, recommend it for trial, and the result will show whether it deserves to be introduced. H.

SABBATH SCHOOL ANECDOTES.

[For the Amer. S. S. Teachers' Magazine.]

THERE is perhaps no branch of Christian exertion, which has been more overlooked in its importance, or which has experienced more difficulties in its progress from the lukewarmness of friends, and suggestions of the skeptical, than Sabbath School instruction. And yet no system was ever devised which required less pecuniary means, or which has been attended with more success. The annals of Sabbath Schools in this country would furnish many interesting examples of these remarks. Sabbath School Teachers have frequent occasion to witness the power of religious instruction upon the minds of their pupils; and it is a matter of regret that so little pains have been taken to preserve these interesting memoranda of juvenile experience. Many remarkable circumstances in Gods dealing with children are thus left, which, carefully collected, might have illustrated the riches of his grace; and proved powerful incentives to the zeal and vigilance of all who have the care of children.

The writer has long been occupied in this humble field of christian labour ; and has witnessed many cases which he thinks worth recording ; and nothing but the most unremitting press of necessary avocation has prevented a careful detail of many of them. The following, among others, he will now sketch by particular request. Soon after the first Sabbath School, which included *religious instruction*, was established in Philadelphia, a little girl who lived in the outskirts of the city, and attended this school, was awakened to a deep and serious concern of mind, and began to instruct, and exhort, and pray with the children of her acquaintance, near the place where she dwelt ; and to invite them to the Sabbath Schools. Some account of this interesting young female has been already published. Among the children whom she persuaded to go to the Sabbath School, were two little girls, who were soon distinguished for their docility and attention. They were sisters, one about ten, and the other twelve years of age, daughters of a poor German widow woman, who supported herself and them by her own industry. When requested to send her children to the Sabbath School she seemed very averse to the proposal, saying, that she did not wish them to learn the English language. Upon some persuasion, however, she finally consented. They made very rapid proficiency in the first rudiments, and soon discovered an unusual seriousness and attention of mind ; and their teachers had the satisfaction to see their labours richly compensated, and to find them making advances in the knowledge of gospel truth, and resting their hopes of salvation upon the rock of ages. They gave the most convincing evidence of a change of heart and decision of character. Their walk and conversation were consistent and exemplary ; and although their conduct did not partake so much of the prominent ostentatious kind, it was not the less active and conclusive, because it was retired and humble. As soon as they had been brought to taste the sweets of redeeming love, their hearts were deeply affected with the spiritual state of their mother. She was growing old, and her mind was dark and ignorant, and averse to every thing calculated to awaken her to a sense of her sin and danger. The children were very anxious on her account ; and various expedients were resorted

to, in order to bring her to a knowledge of the truth. Tracts were given to the children to read to her ; and certain passages of scripture carefully selected for them to recite in her hearing : all accompanied with the prayers and humble intreaties of these little apostles of truth. Some times she would listen to their words, and sometimes she would get angry, and bid them desist : and long did they labour with her in these humble means. The Lord was pleased to hear their prayers, and blessed their exertions for the salvation of their mother. She became deeply anxious, and began to accompany them to the Sabbath School, and to their little places of social prayer, and became desirous of having a prayer meeting opened in her own house, which was done. The writer had frequent conversation with this woman at the time, and witnessed many of the paroxysms and conflicts of her mind, until she was brought to sit at the feet of a crucified Saviour. She always attributed her conversion to the instrumentality of her children ; and once, when conversing with her on the state of her mind, she exclaimed, in her German accent, " who would have thought it, Mr. —, that my dear children would have gone down to that little school, and brought these things home to their poor old wicked mother ?" These young females were early admitted as communicants in one of our churches, and in due season their mother also, and continued to grow in grace as they grew in years.

After two or three years, circumstances made it expedient that they should remove into the country, about fifty miles from the city, where they had some relatives and friends. The children were at first very unwilling to go ; they could not abide the thought of giving up their school, social societies and meetings, and going among strangers, where they had neither Sabbath School nor any regular worship. Upon consultation with their friends, they were told that the providence of God seemed to point that way, and to have provided this place as an asylum for them, and that perhaps he had something for them to do there. That they must try to enlighten the poor ignorant children, and tell them what God had done for them.

They soon after removed to this region, and began to look about to see what they could do, but found every thing to dis-

hearten and discourage them ; they could find no serious young persons of either sex who would engage with them in establishing a Sabbath School, nor would any of the inhabitants support or patronize them. They determined, however, to undertake the work themselves, relying upon the blessing of God ; the writer supplied them with a few tickets, and primary books, and encouraged them to persevere. They procured a small school house, and collected thirty or forty children, organized them into a Sabbath school, and proceeded to instruct them in the same manner they had themselves been taught ; at first they met with many difficulties ; some of the spectators, even the adults, often disturbed them in their devotions ; and ridiculed their endeavours to instruct those little wanderers. They were obliged to labour alone for some time, amidst many discouragements and difficulties. God was pleased, however, to turn the hearts of the opposers, and incline several young females and young men to join them, and by patient continuance in their efforts, the school began to flourish, and soon assumed an encouraging and decided appearance. As soon as the school was settled, they went into another neighborhood about four miles off, and undertook another ; attending to one in the morning and the other in the afternoon ; so that they soon had two flourishing schools, containing sixty or seventy scholars each. The inhabitants in other districts round, hearing and seeing the success and benefits of those schools, and moved by emulation, immediately set about establishing Sunday Schools in their respective places, upon the same plan ; so that there were eight more Sabbath Schools in this quarter of the country, growing out of the first two. How wonderful are the ways of divine grace ; these two children, who were growing up in ignorance and corruption, and might have been abandoned in wickedness, and pests to society, were plucked as little brands from the burning—were awakened and instructed by means of Sabbath Schools—were instrumental in the conversion of their mother, and afterwards of raising ten large flourishing schools in a portion of the country where they had never before been known. And how many souls may hereafter people the kingdom of heaven, in consequence of these labours, will be known to us only in that day when God maketh up his

jewels. These young females are still living, and still as much engaged in the cause of Christ as ever ; they still continue to adorn their profession, and to walk in all the ways of holy obedience, and the church to which they belong has never had any reason to regret their early admission ; nor that its members were among the earliest patrons of Sabbath Schools.

SUNDAY SCHOOL AFFAIRS.

[From the Religious Chronicle.]

At a late meeting of the Association of Teachers in New-York, the following question was the subject of debate, viz.—What method would be most likely to retain the elder scholars within the influence of Sabbath School instruction ? This is a very important subject, because at the time the scholars generally leave the schools they have arrived at an age most exposed to the snares and temptations of the world, and most need the advice and watchful care of pious friends. All present seemed to agree that the best method to be pursued to gain that much desired end was to interest the scholars in the course of instruction, and thereby attach them to the schools. Several different plans were mentioned.

A teacher stated that, in his opinion, to succeed in creating an attachment to the schools, the feelings of the boys must be interested ; they must be made to act and *think* for themselves. From experience he could venture to say that nothing would link the boys to the school, to the teachers, and to each other, so much as the formation of societies. In our colleges, and almost every literary institution, societies are formed of its members, and though they may gladly bid adieu to the institution or their instructors, they never leave the societies without regret.

Convinced of the utility of this measure, he had formed a society of the boys in his class ; its object was religious instruction—the illustration and explanation of short histories from the Bible. Fearing this would not be sufficient to insure their attendance for any length of time, he had formed a library of small books and religious tracts, which he entrusted to the care of

one of the society. From this library the officers were entitled to take three books at a time, those who behaved well in church and school, and attended punctually, to take two. The society had the power of electing its own officers, making its own laws and regulations, he being only a spectator to see that proper order was maintained in the commencement. He felt gratified in saying, that the result exceeded his most sanguine expectations. The boys attended more regularly, had behaved with more decorum in school and church, and their rapid improvement in the manner of conducting the society was a sufficient proof of the interest it had excited.

As an example of their jurisprudence, he related the following anecdote:—at the time the society was formed, the boys were much addicted to playing at marbles; at his instigation, it was unanimously resolved, that any member guilty of playing at marbles should not be entitled to hold any office in the society: at the next meeting, only two out of twenty-one had transgressed. This, he added, might be called a trifle, but he considered it laying the ax at the root of the tree, and it would not only retain the scholars at the Sunday Schools, but would likewise be a certain source of improvement.

Another teacher, belonging to the same school, mentioned that the other teachers having charge of the classes of older boys, were in the practice of holding meetings for instruction at the houses of the scholars, in rotation. The plan of conducting them is as follows:—The meeting is opened with prayer, after which a portion of Scripture (a parable or short narrative,) is read and explained, in a manner suited to the comprehensions of the scholars; and plates, illustrating the subject, are exhibited to them, which never fail to interest them, and to convey instruction as well as amusement. The exercises are occasionally varied, by reading tracts, or short histories of exemplary children; sometimes a short Scripture history is selected, read by each scholar, and explained by the teacher, after which they are required to give some account of it. The utility of the latter plan cannot fail to strike every one, as it must be obvious that great attention must be paid to what is read, and some thought bestowed upon the subject, or no account could be given of it.

A teacher mentioned, that in the school to which he is now attached, there was a class of elder boys, entitled the class of Merit, (in a school to which he had formerly belonged, a class of the same description was called the Teachers' Assistants,) towards whom the course of instruction was of a higher order than that of any other class; and that, in the absence of any of the teachers, boys were selected from this class to supply those vacancies, always, however, under the superintendence of the regular teachers.

A teacher stated that in one of our western towns, the elder boys of a school had withdrawn themselves entirely; their situation became the subject of anxious solicitude with the superintendent, and he resigned his office to a fellow-labourer, and called on all the boys who had left the school, and told them that he would become their teacher if they would return to the school and form a class. To return, under such circumstances, they considered would be an honour; for it implied a condescension on the part of the superintendent, and no sooner did he take the station of a *teacher*, than they resumed their places at school, and became attentive to their studies.

[To be continued.]

BELFAST SUNDAY SCHOOL UNION.

Extract from the Second Report of the Belfast Sunday School Union, Ireland, Sept. 1823. The Marquis of Downshire in the Chair.

The Rev. JOHN STEWART rose to move the following resolution:

“That this meeting do earnestly recommend the formation of Sunday School Unions where they do not at present exist, as the most effectual means of promoting the improvement, extension, and permanence of Sunday Schools.”

My Lord, said Mr. S. the day has been when the utility of Sunday Schools might be questioned; but that day, like other gloomy days, is gone never to return. One of the advantages of this institution is, that it keeps active children employed on the Lord's day, and prevents them from running into mischief. In a late conversation, it was remarked that cherries were likely to be scarce; a lady, who disliked Sunday Schools, exclaimed, “yes, we may thank Sunday Schools for that.”

"Why? what connexion," said one present, "can exist betwixt Sunday Schools and the growth of cherries?"—The lady replied, "Before such schools were established, the boys went on Sundays and robbed bird's nests; so their numbers were thinned, and our cherries allowed to grow; but there will soon not be a boy left to look for a bird's nest, and we shall not get a cherry to eat!"—I am confident there are but few in this respectable assembly who sympathize with this *cherry-loving lady*. Now, I look on this lady's censure as a perfect eulogium on the institution. We sometimes justly deduct from the praise of friendship; but when the same sentiment flows from the lips of prejudice, in the language of blame, we may give ample credit to its truth, without involving a tax on our gratitude. These schools do more than prevent from mischief; they enlighten the young mind; and it is remarkable what degree of Scripture knowledge some acquire. In a late Sunday School examination, the teacher mentioned that direction of the wise man, "buy the truth and sell it not." He remarked, that he that buys the truth makes a good bargain; and inquired, if any of them recollected any instance in Scripture of a bad bargain? I do, replied a boy, Esau made a bad bargain, when he sold his birthright for a mess of pottage. A second said, "Judas made a bad bargain, when he sold his LORD for thirty pieces of silver." A third said, "our LORD tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul." Sunday School instruction goes farther still; in many cases it renews the heart and life. Some time since, two little boys decently dressed, the elder about thirteen, the younger about eleven years old, came to Warrington, called at a house appointed for strangers to lodge in, and requested to obtain a night's lodging. The account they gave to the keeper of the house was at once interesting, affecting and true. A few months before, they had resided with their parents in London. The typhus fever, however, deprived them of both in one day; and left them orphans in a wide world, without money, and without a home! After the last sad tribute was paid to their parents, having an uncle in Liverpool, they determined to throw themselves on his protection. Faint and weary they arrived in Warrington, having walked all the way from London. Two small parcels contained their little all. In the bundle of the smaller boy, neatly covered, and carefully preserved, was a Bible. The man addressing the boy, said, as you have neither money nor meat, will you sell me this Bible? I will give you five shillings for it. "No," answered he, the tears starting from his eyes and running down his cheeks, "I'll starve first." O, there are plenty of books to be bought besides this, why are you so fond of your Bible?—"No book has stood my friend like my Bible." Why what has your Bible done for you? "Ah! when I was a little boy about

seven years of age, I became a Sunday Scholar in London. In my Bible I learned, that young as I was I was a sinner; it also pointed me to a Saviour, and I thank God I have found mercy at the hand of CHRIST, and I am not ashamed to confess him before the world." Six shillings were then offered him for the Bible. "No, said he, for it has been my support all the way from London—often hungry and tired, I sat down on the way side to read my Bible, and I have felt what the sweet Psalmist did when he said, 'In the multitude of my thoughts within me, thy comforts delight my soul.'" But what will you do when you go to Liverpool, if your uncle will not take you in? "My Bible tells me that when my father and my mother forsake me, the LORD will take me up." The man could go no farther, tears stopt his utterance, and they both wept together. The little boys had tickets in their pockets, as rewards for their good conduct, from the Sunday School to which they belonged. And farther still, my Lord—Sunday School instruction has taught the young how to die. In Roscrea, in the South of Ireland, walking in the fields one evening, I observed a little girl watching clothes which were drying, while she read in a book. I asked what book do you read? "The Bible, Sir." So you are fond of reading the Bible. "I am, Sir." Where did you learn to read the Bible? "In the Sunday School." In what book are you reading now? "The book of Job." To other questions satisfactory answers were returned. Some time after I was called on to visit a sick person, and I was greatly struck at finding my little Sunday School friend sinking under a rapid decline. She had learned the grand outlines of gospel doctrine, what we call the plan of salvation, but she had not obtained the consolations of religion. She was encouraged to look for these, and she soon obtained them, and continued in possession of them till her last hour. Observe the process, my Lord:—the Sunday School led her to the Bible—the Bible led her to JESUS CHRIST, and JESUS CHRIST led her to Heaven.

At a meeting of the Board of Directors of the Albany Sunday School Union Society, held on the 12th day of December, 1823, the following resolution was unanimously passed:

Resolved, That we highly approve of the publication called by the name of The American Sunday School Teachers' Magazine, and Journal of Education, now publishing in New-York; therefore we recommend it for support to the attention of the Members of this Society, the Teachers of the Sabbath Schools, and all who are interested in this institution.

At a stated meeting of the General Committee of the New-York Sunday School Union Society, on Monday the 16th of Feb. 1824, the Board having been requested to express their opinion of the character and usefulness of The American Sunday School Teachers' Magazine, published in this city.

On motion, *Resolved* unanimously, that this board have witnessed with great satisfaction the commencement of the work above mentioned; that its design has an intimate connection with the prosperity of Sunday Schools; that its past conduct has met their entire approbation; that they have reason to believe it will continue to be a very beneficial auxiliary to the cause in which they are engaged, and that they therefore cordially recommend it to the patronage of the public.

JAMES MILNOR, *President*.
H. AVERILL, *Secretary*.

GENERAL ASSOCIATION OF TEACHERS.

The committee appointed to examine The American Sunday School Teachers' Magazine, now publishing in this city, report, that they have done so with much pleasure and gratification, and do unanimously approve of it, not only on account of the matter it contains, but also of the manner in which it is conducted. As a journal of education, they think it would be a useful book in the family of every person who desires the religious improvement of his children. They also consider it an excellent medium for circulating Sunday School intelligence, and therefore strongly recommend it to the patronage not only of every Sunday School Teacher, but of every one interested in religious instruction. The terms are very reasonable, being but \$1 50, per annum.

HENRY HART.
JOHN P. HAVEN.
STEPHEN KEELER.
JOHN H. HILL.
ANTHONY P. HALSEY.
SAMUEL W. SETON.
THOMAS PRINGLE.

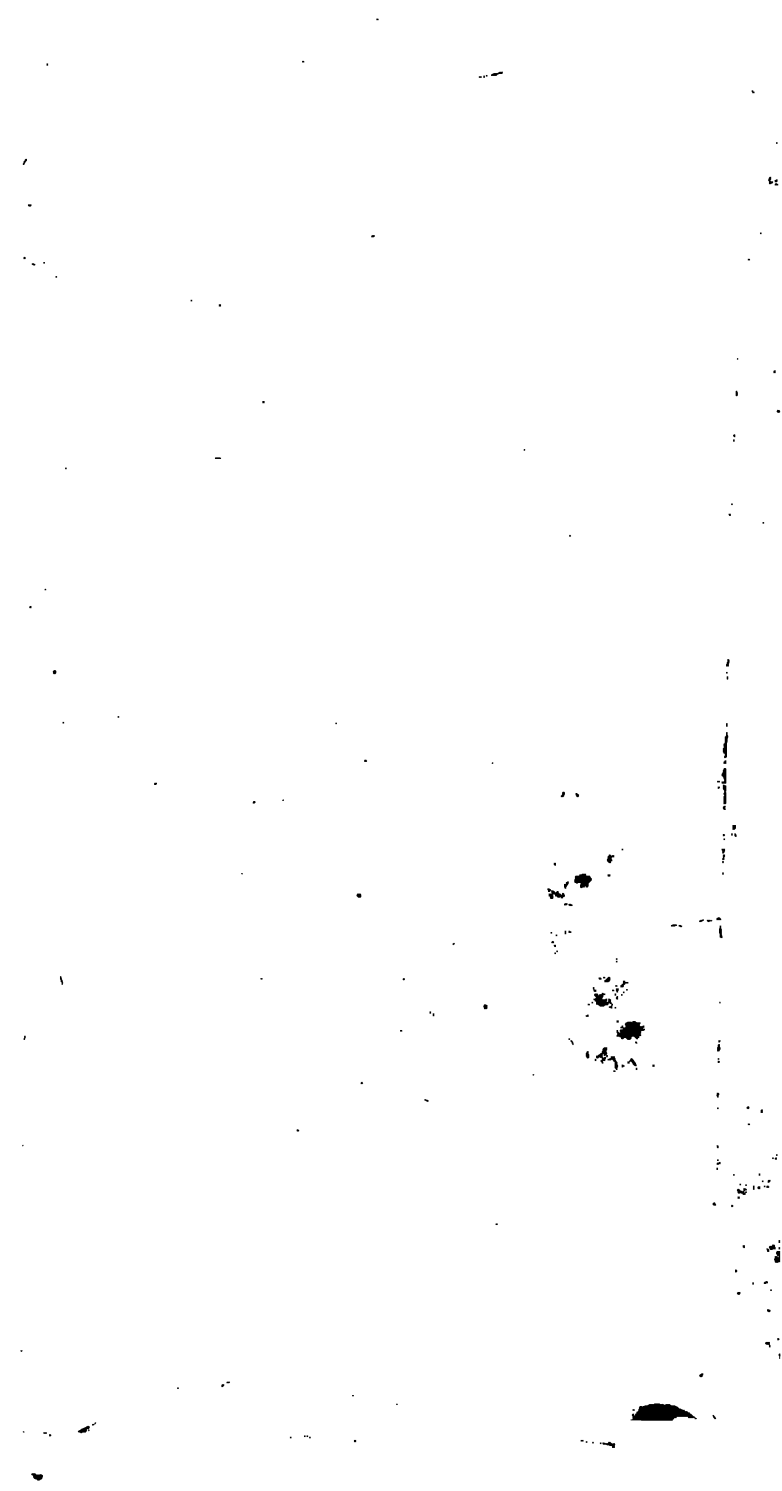
The above report was unanimously adopted by the Association, Wednesday evening, Feb. 18th, 1824.

J. B. BRINSMADE, *Chairman*, p. t.
GEO. A. DWIGHT, *Secretary*, p. t.

Lines written by the late Princess Amelia of England.

Unthinking, idle, wild, and young,
I laugh'd, and talk'd, and danc'd and sung—
Proud of my health: of beauty vain:
Thoughtless of sorrow, care, or pain:
Believing in those hours of glee,
That *all the world* was made for me.

But when the day of trial came;
When sickness shook my trembling frame:
When folly's gay pursuit was o'er,
And I could laugh and sing no more—
It then occur'd how sad 'twould be
Were *this world only* made for me.





Kluene.

The Tribute Money



Brill.

Destruction of the Temple foretold.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 5.

APRIL, 1824.

VOL. I.

NOTES ON THE SCRIPTURES.

On Ecclesiastes, ch. 12.

Verse 1.—"REMEMBER now thy Creator, in the days of thy youth : while the evil days come not ; nor the years draw nigh when thou shalt say, I have no pleasure in them."—Those who do not remember their Creator are *Atheists*, and will receive the same retribution as other infidels. "The wicked shall be turned into Hell, and all the nations that forget God." Ps. ix. 17. Yet, how few there are who have God in all their thoughts ! Hence the complaint of the Creator so often reiterated. "The ox knoweth his owner, and the ass his masters's crib ; but Israel doth not know ; my people doth not consider." Isaiah, i. 3. "Wo unto them who rise early in the morning to follow strong drink, who sit late in the evening that wine may inflame them ; and the lyre and the harp, the tabor and the pipe, and wine are their entertainments ; but the work of JEHOVAH they regard not, and the operation of his hands they do not perceive." [Isaiah 5th, translated by Lowth.]

Verse 2.—"While the sun, or the light, or the moon, or the stars be not darkened."—This expression represents the dimness of vision in old age.—"Nor the clouds return after the rain."—This is a beautiful figure for a succession of troubles.

Verse 3.—"In the day when the keepers of the house shall tremble."—In old age the hands and arms, (which are the guards and defenders of this "earthly house"), become feeble,

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palsied, and tremulous : “ And the *strong men* shall bow themselves.” This expression represents the limbs, bending under the weight of the body. “ And the *grinders* cease because they are few.” The *teeth*, which perform the same office to the food as the *millstone* to the *corn*, shall be *few*, and ‘incompetent to perform it. “ And those that *look out of the windows* be darkened.” This represents the decay (and sometimes *total loss of*) sight.

Verse 4.—“ And the *doors* shall be shut in the streets when the sound of the *grinding* is low.” This is an allusion to the noise of the *hand-mill* in grinding the *corn* for the day : The lips are called the *doors* of the mouth ; and when in old age the *teeth* fail, the *lips* are compressed with a singular firmness—a marked peculiarity of age. “ And he shall rise up at the *voice of the Bird.*” This probably is meant to express the *wakefulness* of age :—“ and all the *daughters of music* shall be brought low.” The *lungs*, the *voice*, the *ears*, may be called the “ daughters of music ;” for they are the organs employed in the *production or enjoyment* of it ; and are “ brought low” in old age. See 2 Sam. xix. 35.

Verse 5.—“ Also when they shall be afraid of that which is *high.*” Every *ascent* is difficult in old age. “ And *fears* shall be in the way.” They are full of apprehension of real or imaginary danger ; of stumbling, being jostled, or thrown down. “ And the *almond-tree* shall flourish.” The almond-tree, covered with its snow-white blossoms, is a beautiful poetic emblem of the *hoary head*. “ And the *grasshopper* shall be a burden.” The lightest thing is a load ; he cannot bear a fly to light on him : “ and desire shall fail.” The desire of sensual pleasures shall fail : “ because man goeth to his *long home* ;” to the *grave*, or to his future and *eternal* state of existence : “ and the mourners go about the streets.” This refers to the eastern custom of employing official mourners to wail for the dead, and make lamentations by dress, voice, and gesture, plaintive music, sacred melodies, &c. See 2 Chron. xxxv. 25. and Jer. ix. 17, 18.

Verse 6.—“ Or ever the *silver cord* be loosed.” The silver cord represents the spinal marrow : the loosing it is the final cessation of its nervous influence, and of all sensibility. “ Or

the golden bowl be broken." There are two membranes that envelop the brain; the one firm and opaque, surrounding the whole mass; yet, though in contact, not properly connected with it, but rather lining the skull; the other soft, delicate, and transparent, closely attached to the brain; insinuating itself between all its convolutions, compacting and lubricating the whole. The golden bowl might be the common anatomical name for this beautiful integument, both on account of its globular shape, and from its yellowish colour, bearing a nearer resemblance to that of gold than any other part of the body. It is a better name than the terms *dura mater* and *pia mater*, (the severe and the affectionate mother) given in modern anatomy to the two membranes I have mentioned. It is said that this membrane (the golden bowl) is frequently shrivelled and ruptured at death. Its breaking may signify the termination of the functions of the brain: "In that very day his thoughts perish."—"Or the pitcher be broken at the fountain, or the wheel broken at the cistern." This expression refers to the circulation of the blood; which was not unknown to the ancients, though the knowledge was subsequently lost until discovered by Harvey. Solomon was well acquainted with natural philosophy, (as his history declares and his observations prove.) The heart is the fountain from which the streams of vital nourishment pervade the whole animal frame. The human heart is divided into four distinct cavities or chambers: from one of these, on the left side of the heart, the blood, in its pure state, is forced by the powerful contraction of this wonderful organ, (a contraction produced by the quantity and stimulating virtue of the blood itself,) into the open mouth of one large artery, which immediately branches off in smaller divisions, and these again into smaller, until their numberless and minute ramifications have diffused the streams of life, warmth, and nourishment to the remotest extremities of the body: From the arteries, the blood is taken up by the mouths of innumerable smaller veins, which, reversing what took place with the arteries, unite into larger and larger branches, until by two large veins, (one bringing it from the superior, and the other from the lower parts of the body,) it is poured into the upper cavity, (where these two veins unite) on the right side of the heart. But observe, the blood is not now in the same

state : it issued out of a bright *red* colour, and fit for the purposes of life ; it is now of a dark *purple* hue, and no longer capable of supporting life, or giving warmth or nourishment. It must be again purified ; and wonderful is the provision for it. From the upper cavity on the side of the heart, to which the blood was restored by the veins, it passes into the *inferior* chamber on the same side, and thence it is propelled through a large artery to the lungs. Into the lungs we are continually drawing the air of the atmosphere. The vessels into which the air is drawn lie close alongside the blood vessels, throughout the entire substance of the lungs. The air which we inhale is found, when we breathe it out again, to have lost its purity, and to have become unfit for the support of animal life. *That* which it has lost has been imparted, by a mysterious chemical process, to the blood ; which is sent back from the lungs in its *original purity*, by several large veins, which unite at the upper cavity or reservoir on the *left* side of the heart. From this it passes into the inferior cavity, from which it had first issued, and commences anew its nutritious course through the system. Thus there are properly *two* circulations, a greater and a less ; one through the body, the other through the lungs, both equally essential, and both incessantly going on together : *two* hearts, in truth, simultaneously receiving the blood at the same instant, the one from the *body*, the other from the *lungs*, and then at the same instant driving it *through* the body and *through* the lungs again ; and *that* at the rate of 70 strokes every minute, during the whole course of a man's life ! “ O Lord, how manifold are thy works ! in wisdom hast thou made them all.”—*The pitcher* broken at the fountain, represents the *great artery* proceeding immediately from the fountain—the heart. This vessel loses its elastic propelling power at death. The *wheel* broken at the cistern, represents the *lungs* ; for as a wheel is employed to draw water from a cistern, so the lungs are employed as the organ of respiration, bringing the fluid contents from the heart, as the wheel draws the water from the well. When death approaches, the lungs cease to act, like a broken wheel, and the stillness of the last hour arrives.—[Wardlaw.]

Verse 7.—“ Then shall the dust return to the earth, as it was ; and the Spirit shall return unto God, who gave it.”

SUNDAY SCHOOL AFFAIRS—continued.

[From the Religious Chronicle.]

A superintendent remarked, that the subject of inquiry is highly important to the interest of the schools, as the influence of the elder boys pervade all the other classes; the effect of their declining from the schools is to disaffect the minds of the classes next in order to them, and to render the younger classes careless and indifferent. How desirable then to prevent such injurious example, and to retain such lads under our instruction, for their farther advancement. It is also deeply interesting to the teacher, whose exertions have all been pointed to this eventful crisis; to the period when the youth, about to begin his career of life, is beset by the snares of a vicious world. It is for this he has sought to direct the mind of his pupil in the paths of wisdom and virtue, and early to implant the seeds of divine truth. And now, when the object of pious affection needs more than ever a counsellor and a friend, he is separated from his care, his hope disappointed, and the lad hurried on in the path of vice, regardless of instruction. Teachers would do well to make it a matter of close study and inquiry. The foundation for these important purposes should be early laid, for surely the best hope that offers of retaining the elder boys in the school, is that which we may justly anticipate from so conducting the classes, progressively, that the scholar may become more and more interested, and at last attached to the school. Let us then inquire after, and adopt the best means of instructing the younger classes, and the abiding effect as they progress to this period will leave no necessity to make the inquiry at present under discussion. But when such measures have not been taken, or if so, have not had the desired effect, some plan must be devised to entice them yet to attend instruction; and even should they not attend for this purpose, an important object may be obtained—that of their attendance at the sanctuary to receive the teachings of the Gospel.

I entirely concur in opinion with those who have preceded me in the discussion, and cannot but feel gratified at the similarity

of sentiment ; it is a proof of the correctness of the opinions advanced. The subject may be viewed in the following lights : the cause of their declining pride—the application to counteract its influence must be that which will satisfy, not oppose it. Let this principle, otherwise injurious to their best interests, receive a proper direction, and the desirable object is obtained. For this purpose no better plan can be adopted ; and, indeed, the only one of general application is the reserving for this period a different course of instruction—establishing a class of merit, conferring diplomas, and of all the other plans, that from which the most may be hoped, is the formation of Societies among the elder boys ; these may be varied as their interest declines ; create as many officers as possible, let them be managed entirely by themselves, the teacher attending to preserve order ; attach to them small libraries, and when these fail in interest, benevolent objects may be embraced ; tract and missionary associations may be formed, or societies for reading, reciting, and debating, as they advance, conducted by the lads themselves, under the patronage of their teacher. I am confident, from the experience I have had with youth, that these excellent plans may be adopted among the most depraved class of boys, with the same, and perhaps happier effect. We should endeavour to think and feel as children, and we shall be led to adopt such plans as will attain the object we have in view. This class of boys might be farther influenced by having a particular station in the school-room, differing from the usual forms allotted to the classes ; a covered table, with separate seats for each lad, with Bibles and tracts, where they might be engaged part of the time in reading, and part of the time receiving instruction from the Superintendent or a particular Teacher.

These means may not be thought consistent with the pure integrity of a Sunday School Teacher, but let us bear in mind the evil they are saved from, and the good (though partial) substituted ; for surely it is well to *entice* to a good and virtuous object, although it may be better to persuade and influence by reasoning.

As every plan, however trifling, of which we have had experience, should be made known, I will state the following fact : A

Boy, of 15 years of age, had been absent for six months ; his mother, a widow, by the advice of his Teacher, withheld from him his best clothes until his consent was gained to return, which he did, and attended for more than a year.

In conclusion : A Teacher proposed to state a fact, which, while it would be gratifying to those who felt an interest in American missions among the heathen, would strikingly illustrate the advantages of furnishing suitable objects to occupy the attention of the elder scholars. He alluded to the Ceylon Mission ;—the American missionaries there had not been labouring, with a competent knowledge of the language, more than five years, and most of them not more than three years, and yet they had procured 118 youths, who reside in their families, and live, and are educated under their entire controul. They have 32 free schools, containing about 1,500 children. One of the missionaries has adopted a plan of rendering the elder children useful, which is worthy to be imitated. He addresses letters in the Tamul language to the inhabitants of the village near him, explaining the objects of the mission, the motives which actuate the society and the missionaries, the manner in which the funds are raised, the kind wishes and earnest prayers of Christians for the salvation of the people, the nature of that salvation, and the need in which they stand of it, and other topics, calculated to affect and enlarge their mind ; these letters are copied by the boys in the different schools who can write, and the copies are examined and read in the course of the week, when the schools are visited. The boys are then directed to read the letters to their parents and friends. As an encouragement, the best writers are employed to make a few fair copies each, for which they receive a trifling compensation. These copies are also circulated and read among the people, by the boys in the boarding schools, and by a native teacher and the missionary. Many of the copies are preserved, and used in the schools as reading books. They are written on the ola leaf. Thus may the boys be said to have become effective missionaries.

These facts are stated to show the necessity and advantages of adapting the employments assigned to the elder boys in school, so as to give their natural disposition for occupation a right direction.

QUESTIONS FOR SUNDAY SCHOOL CHILDREN—continued.

[For the American Sunday School Teacher's Magazine.]

- Do bad children go to church and to school?
- Do they keep the Sabbath day?
- What day is the Sabbath?
- May any body work on that day?
- May you play?
- Whose day is it?
- May you take God's day to do your own work, or to play on?
- How many days has God given us to do our work?
- And can't you give him *one* day?
- What must you do on the Sabbath?
- I'll tell you: when you are not at school or at church, sit still at home, and say over your little hymns, and think about all I have been telling you, and tell your mothers and brothers and sisters about it, and ask them to come to church too, and to read for you, and hear you say your hymns and your prayers.
- Now tell me what you must do on Sundays when school is out and you go home.
- When do good children say their prayers?
- Who takes care of us all day and all night?
- Must not we ask him to take care of us?
- When you go to bed, say, "I pray God to take care of me all through the dark night, and make me a good child for Jesus Christ's sake." And when you get up, say, "I thank God for taking care of me all night, and I pray him to keep me from being a bad child all day, for Jesus Christ's sake." For you are a poor sinful little child, and cannot do any thing without God's help.
- May you think about your play all the time you are saying your prayers?
- Remember, God is looking at you, and knows whether you are thinking of him.
- Who gives you your clothes and victuals, and every thing?
- Can you tell me how God gives you the clothes?
- Your clothes are made out of flax, or cotton, or wool.
- Where does the flax come from?
- Who makes it grow?
- Would it grow if God did not send rain upon it, and make the sun shine upon it?
- Would the cotton grow if God did not make it?
- Where does wool come from to make us warm clothes in winter?
- Who makes it grow on the sheep's back?
- If God did not make the cotton and flax and wool grow, where should we get clothes?
- Who gives us our victuals?
- How does God give us victuals?
- What is bread made out of?
- What is meal made of?
- Corn and wheat and rye are sent to a mill and ground into meal.
- And what do people make of the meal?
- Then who makes the corn and wheat and rye grow in the fields?
- How does God make it grow?
- Should little children be sorry when it rains, and they can't go out to play?
- No; they should think, now God is so good, he is sending rain down upon the corn, and the potatoes, and all the things, that we may have enough to eat to keep us alive.
- But people eat fish and oysters.
- Where do they come from?
- Did God make them?
- Where does meat come from?
- You know who made the world, and the créatures, and the fowls, and birds, and fishes?
- Well then God gives us all these things, does not he?

Now suppose God were not to send any rain, nor let the sun shine, and not take care of the fishes, nor any thing we have to eat, what should we do?

We should all die.—Now, since God is so good to you, what must you do for him?

What must you first do in the morning when you get up, after God has taken care of you all night?

Then when your mother tells you not to go away, you must mind what she says.

Who is looking at you all day to see if you are good?

And does he see you at night too?

What, in the dark?

Remember, if God takes care of you, and gives you your victuals and clothes, you must be a good child and try to please him.

What will he do to bad children?

Have you always been a good child?

Don't you remember a great many times you have been bad; how

you told lies and said bad words, and would not mind your mother, and played all day Sunday, and would not go to school nor to church?

And then for all God has been so good to you, you don't thank him, nor love him nor care any thing about him: Is this being bad or good?

And you don't say your prayers to him and ask him to make you good, nor return him thanks for his kindness?

Do you think God will love you, and take you up to heaven?

Where do you think you shall go when you die?

God will punish bad children, won't he?

But there is one who died to save all who will come to him; and who is he?

When you were so bad that God said "They must die and go to hell," Jesus Christ died to save you, that you might go to heaven.

ON FEMALE SABBATH SCHOOLS.

[To the editor of the Amer. S. S. T. Magazine.]

It has long been a source of secret regret with myself and a few associates, that the depositories of the schools supply no manual or book of instruction on the various interesting topics connected with the duties of Sunday School Teachers, for which reason we hailed, with the more heart-felt satisfaction, the appearance of your Teachers Magazine and Journal of Education, doubting not but that it would be to us an unfailing mine, rich with the experience of many, and replete with pleasing narratives of the success of our fellow labourers with their young disciples. Your prospectus inspired us with confidence that the pages of the Magazine would lay before us the long desired information, so needful to enlighten and direct our ignorance, as well as to cheer us amidst the many afflicting embarrassments and discouragements that have so long obscured our path in this field of duty. We have been partially gratified by the several

papers of general usefulness that have already appeared, especially hints on the formation of Sunday Schools, and the essay on emulation. The excellent little card of rules we have already adopted, having only substituted the word *Girl* for *Boy*, and are of opinion it is every way adapted for our purpose. But while we have been highly gratified in observing the plans for the discipline of boys, so minutely detailed, we have waited with surprize and regret for similar instruction, adapted to the female department. The other day, on mentioning my regrets to a friend of the schools, he replied "really girls are so easily managed, I am surprized that you can say you require with them such schemes of discipline for their government. I always thought that a few kind words, a meek and patient example, and a little energy of action, would prove sufficient to bring the most careless and obstinate to submission, as well as to excite an interest in the mind of the most indifferent of your pupils, leaving little else for the instructress to do than to dictate her precepts of virtue and religion under circumstances every way so pleasing and advantageous as would originate the most enlivening hopes that early and abundant success would joyfully crown their efforts." Fearing lest this should be your opinion, as well as the prevailing sentiments of the contributors to your Magazine, and earnestly coveting the good that may flow from future useful and sensible communications, I venture to suggest, that we lie under even more difficulties than they do, in the discipline and instruction of our classes; for while the inventive mind of the instructor of boys may adopt plans of management, and modes of punishment and reward as varied as the circumstances which call for them, we are restricted in our management, and the list of our rewards and punishments is necessarily confined to a few, and those altogether of the same character. I am no theorist; but seven long years of alternate hope and painful solicitude has been my sad experience at my humble and retired post in the Sunday School, where I have still found the certainty of the sacred truth, that "the heart is desperately wicked and deceitful above measure, who can know it." More than forty have passed out of my class at various periods, and of none am I privileged to say, they were a grace to my neck.

or yet "a crown of rejoicing." But, on the contrary, most of them were vain, idle, and noisy; many of them obstinate, cunning and malicious; some even addicted to stealing and swearing; and in all, lying and deceitfulness abounded. Two of them were lately found creeping through a hole in the enclosure of the school to play truant from the hours of worship, and but a few days since, several of them were seen playing ball in an open field bordering on the most frequented street in our city.

A more rigid discipline than any we now have should be introduced for the government of *such children*. None but those who have visited the homes of the poor and ignorant, can tell how greatly a *mother's* manners influence the children. To see how thoughtless and inconsiderate many of *them* are, we need not wonder at the disobedience and wickedness of the children under our care: this is only owing to their *education*, and to the habits and manners they acquire *when children*. To improve the *rising* generation is our peculiar province; that we should succeed, it is necessary for us to have order and discipline established in our schools.

With these suggestions, I entreat that some one familiar with the youthful mind, will point out a remedy for our evils; recommending some plan for the management of a class of girls of such habits and dispositions as generally fall to our charge at the Sunday Schools, directing for its instruction and discipline, and especially relating to rewards and punishments. I wait impatiently for suitable hints on these topics, and will yet fondly delight myself with the pleasing hope, that my toils may be amply repaid, by one day beholding among my dear scholars *some*, at least, emulating that model of a good and youthful disciple, so concisely and beautifully laid down by an ancient writer, "*to be encouraged when commended—and to weep when outdone.*"

MARY.

THE STORY OF BENEVOLUS—continued.

After Benevolus had visited the parents of his refractory scholar, and had been assured that they would send him to

School in the afternoon, he began to consider what would be the most proper course of conduct to be pursued towards him. At first he thought it would be best to take but little notice of him, except to tell the class he had been to the parents, and that they had determined to make him obey the authority of the school, and when he addressed the boy, to speak sternly, and let him know he had not forgotten his morning conduct; but his good nature, rather than a fear or a thought of the consequences of such a measure, determined him to pursue a very different, and a much more preferable course. Perhaps, thought he, if I take no notice of what has happened, and treat him better than he deserves, it will be showing the class that I can not only forgive, but forget. When the class read in the afternoon, he called each boy in his turn, and after having read over the verses he intended they should read, he requested them to do so carefully and distinctly; when it came to this boy's turn to read, he took more than usual pains to explain the purport of the verses, and thus the boy's mind being abstracted, as it were, from the affairs of the morning, he read his verses as he was requested, and behaved through the afternoon with more propriety than he had done since he belonged to the school. When the school was dismissed, Benevolus sent the following note to the parents, hoping by this means to do away any ill impression the parents might have formed of him:

"It affords me much pleasure to inform you that James has conducted himself with propriety; his behaviour this afternoon is as good as any boy in the school. I have given him an extra ticket, and I hope he will continue to deserve one: if he does, he will be an honour to me, a credit to the school, and a blessing to you." This little note was of great service. The boy came to school next Sunday more neatly dressed than he had been accustomed to, went to his place and behaved as well as Benevolus could have wished. The reason of this is obvious; the surest way to gain the parent's heart is to praise his child, if he deserves it, as was the case with this boy. He had expected to be treated very harshly, and to have but little notice taken of him; but the mild treatment, and the tender language of Benevolus effected what no force could have done—

a total reformation. The parents, too, had expected to see him come ~~matter~~ home, and were surprised to see him come smiling, and present to them the little note, saying, see what the teacher ~~has~~ given me : and those only who know from experience how much parents are pleased with any notice that may be taken of their children, let them be ever so bad, can best judge what effect it had upon them. Benevolus called upon the parents the following Sunday as he had promised, and the reception he met with delighted him full as much as his visit pleased the parents. The boy, from that day, improved in appearance as well as in behaviour.

Benevolus, much pleased with the success of the method he had pursued, called during the week upon the superintendent, when the following conversation took place between them. I insert it here because I would turn the attention of Sunday School teachers to a subject that as yet has been unnoticed in your Magazine—the subject of punishments. “ I was much pleased last Sunday with the behaviour of one of your boys whom you had turned out of school, for to confess the truth, I feared we had lost him, his parents are so careless.” “ I feared,” answered Benevolus, “ the same thing from my rash measures, and you may rest assured I shall not risk the same course of conduct again. But how are we to get along without punishing them in some way ? and surely we cannot proceed with the business of the day if we have not some method of making our scholars do what we request.” The superintendent replied, “ according to my ideas of punishment, there should be two kinds, to correspond with the two kinds of punishment that are necessary in large bodies. Punishment, I conceive, should be exemplary for the good of the school, and of course must be public ; or it should be private for the benefit of the individual, then it should be corporal or mental. The punishment for examples should be very cautiously inflicted indeed, and as it must needs be corporal, it were better discarded altogether. I have known many a boy who has thus publicly been made an example of to his fellows ; although it might have been of momentary service, it was always sure to injure the boy who was the subject of punishment. When individuals are to be corrected, we must

be careful not to correct while under the influence of anger. I do not say that Sunday School teachers get into a passion with the children when they commit a fault, but many of them being unaccustomed to the ways of children, expect more from them than they ought, and when they commit any little fault, if they do not instantly acknowledge it, they lose their patience, and too often act both rashly and indiscreetly. When a child commits a fault, he must be punished as a child, not as a man." "That was just the way with me," said Benevolus; "I was provoked at his behaviour, and acted more from impulse than reflection; and I made no allowances for his being a boy, and one, too, who probably was allowed to do as he pleased at home." "Then," said the superintendent, "it is almost useless to punish a boy while one is angry, and it ought always to be inflicted privately, for there is always a sufficient number of boys in every school to encourage them in their obstinacy by their laughter. To give a child admonition privately, or to forgive him, will often produce much better effects than the most severe public punishment. Many instances have I observed in my life of boys who have been made, as it were, to feel the folly of their conduct, and to repent in tears. I will give you a striking instance that lately took place in the school."

[To be continued.]

FIRST SABBATH SCHOOLS IN THE UNITED STATES.

It is a pleasing, and certainly not an unprofitable task to trace any one of the great institutions of society, which have an influence on the age in which we live, up to its source, and to mark its progress to the present time. It is pleasing, because it makes us acquainted with the history of important events, and it is profitable, because it shows that very often from small and almost imperceptible beginnings, have arisen improvements in the state and condition of man, of which the original founders could have no conception; and that, therefore, every one should do what he can to promote the welfare and happiness of

society, since however *little* it may be in his own estimation, it may lead to what is *great*, and the end may be *glorious*.

In tracing the institution of Sunday Schools to their commencement in this country (that is throughout the whole of the United States) it is evidently difficult to arrive at an absolute certainty ; since the benevolent founders of such institutions were not likely to seek the notice or approbation of others, any farther than notoriety was necessary to the success of their plans. They were more likely to act in conformity to the divine precept, which requires that in such actions it should not be our aim "to be seen of men:" and while Sunday Schools were but little known in this country, experiments were more likely to be made of their efficacy by individuals on a small scale.

In reading a few days ago a valuable and interesting publication, entitled, "The Power of Faith exemplified in the life and writings of the late Mrs. Isabella Graham, of New-York," the editor met with an intimation, in page 49, that the eminent saint whose history it records, had established two Sabbath Schools in New-York in 1803, one of which she superintended herself, and the other she placed under the care of her daughter. It would have been injustice both to the living and the dead, for a writer on the commencement of Sunday Schools in this country, to suffer this fact to pass unnoticed. The editor, therefore, states it here, and has the satisfaction to add, that from Mrs. Bethune, one of these two benevolent ladies, (who survives her inestimable mother, and still resides in New-York,) and from some original memoranda of Mr. Bethune, he has been enabled to ascertain the precise time when and the place where the first Sabbath School was opened in this city, with the circumstances which led to it. Mr. and Mrs. Bethune had spent part of the years 1801 and 1802 in Great Britain, where they had observed the progress Sunday Schools were then making in that country ; and on their return, they conversed on the subject with their pious and excellent mother, Mrs. Graham, who resided with them, and it was determined that as soon as possible they would try to introduce them here. Accordingly, in the autumn of 1803, these three Christian philanthropists opened the *first Sabbath School* in this city for religious and catechetical instruction, at

their own expense, at the house of Mrs. Leech, in Mott-street, which was attended by about forty male and female scholars; and their punctuality of attendance was secured by pecuniary rewards, which were given to Mrs. Leech to distribute on the Monday mornings, and by frequent donations of tracts, shoes, &c. to a considerable amount. Mrs. Graham and Mr. and Mrs. Bethune then established two other Sabbath Schools in other parts of the city; and Mrs. Leech states, that they attended them personally every Sabbath day, during the summer in the afternoons, and during the winter between the services of the church, when they brought their provisions with them from Greenwich, (where they resided) as there was no time to return to dinner; and this they continued for many years, and had the gratification to see their labours of love rewarded in the improvement and edification of many who are at this moment enjoying the beneficial effects of an early education, and some of whom have been since actively employed in teaching others. A Sabbath School was also opened for the children of the almshouse in New-York, which was attended by Mr. Bethune at the Health office, and produced very good effects among the children in that establishment.

The school which Mrs. Graham superintended herself was relinquished only a few months before her decease, when her attention became the less necessary, on account of her pupils having then the benefit of religious instruction one day in the week from the gentlemen of the *Evangelical Society*.

Thus, it is evident that Sabbath Schools were set on foot in this country as early as 1803; for although they were opened by only three individuals, they were not the less a commencement of the institution *here* than Mr. Raikes's schools were a commencement of the original institution at *Gloucester*.

It is to the same source, too, that *adult* schools owe their commencement in this country, or at least in New-York. Mrs. Graham opened the first adult school at Greenwich, on the second Sabbath in June, 1814, only about two months before her departure from this scene of active benevolence to the promised rest. Some adult schools had been formed at Bristol, in England, and Mrs. Graham having received a report of the society

from Mr. Stephen Prust, a merchant of that city, and one of its most active and benevolent members, "was so delighted with the perusal of it as immediately to undertake the formation of such a school in the village of Greenwich." She called on several families for adults willing to be instructed, and on the young people who were at work in some neighbouring manufactories, and requested them to attend her for this purpose every Sabbath morning at 8 o'clock. In the short time allotted her, she collected *eighty scholars*; and it was continued as a Sunday School after her decease.

In less than two years after this event, the daughter of this indefatigable Christian and her female friends formed the first Union of Sabbath Schools in the United States, mentioned in our number for January last, p. 54. ; and other Unions of Sabbath Schools have followed in rapid succession throughout the States, to the great advantage of the institution, and the promotion of its pious objects.

It was not until 1809 that churches or public bodies began to institute and to patronize Sabbath Schools in this country. The printed constitution formed for the Sabbath School at Pittsburgh, in Pennsylvania, in 1809, has been kindly sent to the editor for publication, and shall be subjoined. It was probably *the first school* formally instituted on this side the Atlantic by a *society or public body*, and for this reason, as well as for its intrinsic merit, deserves to be recorded. We regret that our limits do not allow us to add an excellent address to the inhabitants of Pittsburgh and its vicinity, which was printed and published with it.

Articles of a Sunday School instituted by the Pittsburgh Moral Society.

1. This school shall consist of children of both sexes from **six years old and upwards, who shall have obtained leave of their parents or guardians, and who, on coming under the care of the school, shall promise to yield due obedience to the teachers and superintendents.**

2. The teachers shall be appointed by the society, and no

compensation will be expected for the instruction given to the pupils.

3. The society will appoint two inspectors, whose duty it shall be to visit the school as often as may be convenient for them, and particularly on the Sabbath preceding the meeting of the society ; and to report the order and management of the school to the society.

4. The hours of attendance shall be from 8 to 11 A. M. and from 2 to 5 o'clock, P. M.

5. A list of the pupils shall be taken, and each absentee noted at every session.

6. The books to be read in school shall be the Old and New Testaments, with such others as are suited to the capacities of the pupils, and recommended by the society ; together with such catechisms as the parents may think proper.

7. The parents and guardians of such children as are able, shall furnish their own books ; and those who are not able shall be furnished with books by the society.

8. The books furnished by the society shall be loaned to the pupils only during the time of their continuance at school, and abstaining from all immoral practices, except such as may be given as premiums for the encouragement of the deserving ; in that case the title of the book given, to whom given, and for what merited, shall be inserted by the teachers in a blank page of the book itself, and also in a book of record prepared for that purpose.

9. As cleanliness not only promotes the comfort but the health of children, it shall be the duty of the teachers to use all proper measures to increase an attention to this particular.

10. Regular attendance will be required of the pupils, which the teachers will use every mean to encourage ; and no pupil is to be expelled the school but by the society.

11. An examination of the school will take place every six months, when suitable premiums will be awarded to those who may distinguish themselves by their good behaviour or improvement in learning ; and a record made as in article 8th. This article is not to be understood to prevent teachers and inspectors from giving such rewards as they may deem necessary, for

the encouragement of the pupils, at any time they may think proper.

We beg leave to observe, that viewing as we do with painful anxiety, the evils which have accrued, and which must ever accrue to society from neglect in the religious education of youth, we feel abundantly convinced, that the above establishment well supported, and prudently conducted, will oppose the torrent of irreligion and vice at the very source. When children are brought up without any one sufficiently interested in their best concerns, and in a total neglect of religious and moral instruction, amidst the contagion of bad example, the consequence is obvious; they must become the burden and pest of society; they bring with them upon the stage of life, ignorance, idleness, and the manifold evils resulting from every species of immorality.

By yielding our united and persevering efforts to the accomplishment of the above plan, if not preventing altogether the infidelity and profanity of the present day, we may considerably diminish the pernicious effects that still result from a want of early and proper instruction.

N. B. The school shall be opened for the first time on the 1st Sabbath of September, in the jury room of the court house, at which time parents and guardians are requested to send forward their children; and it is hoped they will feel a solicitude to encourage so laudable an undertaking.

In behalf of the Society,

ROBERT STEELE, ROBT. PATTERSON, THOMAS HUNT,	}	Committee.
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Attest, M. B. LOWRIE, Secretary.

August 22, 1809.

SELF-EXAMINATION OF A TEACHER.

The following excellent interrogatories for the self-examination of a Sunday School teacher, were obtained from a friend just arrived from England. They are printed on a small card, for the pocket-book of the teacher. I was edified and instruct-

ed on reading them, and I doubt not but every pious teacher will feel their utility when they first meet his eye.

Questions at the conclusion of the School for the self-examination of a Sunday School Teacher.

1. Have I this day particularly prayed for a blessing on my labours in the school ?
2. Have I done my utmost this day to show an example of early and punctual attendance ?
3. Have the hours I have been in the school this day been fully occupied in my duties as a teacher ?
4. Have I this day spoken pointedly and individually to one or more of the scholars of my class respecting the *salvation* of their souls ?
5. If I never again enter these walls, am I clear in the sight of Him who knoweth all things from the guilt of any child of my class who may perish in his sins ?
6. Do I leave this school in peace with all my fellow-labourers ?

S.

The editor has taken the liberty to substitute the word *guilt* for the word "*blood*" in the original paper received from his correspondent, because the harshness of the expression might have an unfavourable effect on the mind of a young teacher.

ON THE BEST MANNER OF COMMUNICATING INSTRUCTION,

[For the American S. S. Teachers' Magazine.]

Though the beautiful promise of Isaiah, "the way shall be so plain that the wayfaring man, though a fool, shall not err," is strictly applicable to the teaching of our Lord himself, and the abundant shedding down of the spirit with power and demonstration to fulfil the more ancient word, "they shall all be taught from on high," yet the same character is literally applicable to this period of the "abundance of blessings of the gospel of peace." When the truth is taught in plainness and simplicity, and little children are instructed into the kingdom of our Lord Jesus, we have "a good hope through his word," that every

effort for this purpose of mercy will be followed by a divine blessing; so that the young may be trained up in the fear and admonition of their Heavenly Father.

Every hint to advance the religious instruction of children is valuable; with this view I make this communication, desiring to present an offering of my experience for the benefit of my fellow-labourers in the Sunday School. The importance of early instruction, and the difficulty of teaching little children, make it always a subject of anxious inquiry. Now, the difficulty seems to lie, not so much in the consideration *what* shall be taught them, as *how* shall we communicate instruction. How shall it be made so plain that they shall not err in it? A nice observation, I think, of the following axioms, would prove a useful guide. No subject can be *illustrated* but through the medium of ideas *previously received*; and every *proposition* should be made in terms *familiar* to the recipient. Very young minds do neither draw an inference, nor anticipate results beyond sensible objects: they do not even compare mentally, and are not capable of reasoning. This is for want of ideas. Therefore, a very little child may say, "this lead sinks *because* it is heavy;" this they *see* and *feel*: again, "if I throw up this ball it will *come down*;" this they *only infer*, because they have *known it to do so before*. But older children and more instructed, would thus express themselves, "I cannot see the stars by day, *because* the sun shines so bright: *how bright the sun might be*?" Others yet more enlarged in capacity, through the multiplication of ideas, would advance a step farther in the exercise of intellect, and might be supposed to say, "how *warm* the sun is? if my heart was as *warm with love* as the sun is *warm*, how I should *love* God and my parents too; but my heart is cold and I cannot love: *this must be because* I forget their benefits." Now, there is nothing in this beyond the capacity of a well instructed child of twelve; but one of six, unless of bright parts and early advantages, would not thus reflect, neither compare thus mentally, nor make such deductions; it would say, "I do not love, *because I don't want to*." They would not *think* that they *ought*, nor *consider* what is the *reason* they do not. The first *investigates mentally*, for the mind abounds in ideas; the

other can only do so through the medium of the *senses*; they must see, and hear, and touch; therefore, sensible objects exclusively can be subjects of investigation: these as they see, taste, touch, and handle, supply them with ideas, and so establish the judgment. In treating a subject before the first, you might venture to condense your thoughts, and perhaps conciseness might more clearly convey your meaning, and from the exercise of intellect, better prepare their minds for receiving instruction: a repetition of the ideas would be to them as tedious as it was useless. But in order to instruct the latter, you need not avoid being prolix. You must necessarily enlarge by a repetition of the idea, illustrating it in various positions, as it were putting it within their reach; this is established by the fact, that a very little child, in beholding any new object, desires to touch and handle it—looking at it on every side: this is to acquire ideas. He will then ask, what is it for? Previous ideas will enable an older child to judge of an object without such repeated observation, and he will attempt to apply it to use without inquiry. The following examples will illustrate this position. You might say to a child of few ideas, “when you are angry your heart burns like the fire, and you tear like a tiger;” this would be comprehended, for the objects are familiar; they have either felt, seen, or heard of them: but an elder child would as perfectly understand you were you to say, “in your anger you are like the volcano, or like the whirlwind that uproots the forest;” though he should not be familiar with these objects, nor ever heard of them, previous ideas concurrent with them would enable him to infer they were analogous, and he would feel the force of the simile, while the little child would reflect on no such application, but would directly ask, what is a volcano? what is a whirlwind? The teacher, thus discriminating the grade of intellect in his pupil, will be enabled to adopt the requisite course. Care should also be taken to adapt the terms he uses to express himself to the object of instruction, otherwise he may be said to “teach in an unknown tongue.” It would be well were this rule generally practised. The utility of it is obvious, when we consider that we shall not only be better understood, but what is advanced will excite a greater inte-

rest, from being in the language to which the mind is habituated ; for example, it will be readily allowed that a seaman would *feel more and better understand* any remarks when made to him in his own technical phraseology ; so also the language of children is the best medium of instruction to them. To exhibit practically the principles here cited, I have drawn up the annexed address to little children, in which it will be observed that an attempt is made to illustrate one idea in several different positions, all in the familiar terms of infantile prattle. "That God made the world in the beginning" is the theme of instruction, and though the plainness and simplicity of the language, and the necessary frequent repetition of the idea may disgust the well-informed mind, yet such a mode of instruction will be found the most successful to improve the infant mind, and accelerate its progress to a higher scale of intellect. Contrary to this, we too often find that the teacher makes his own intellect the standard of ideas, rather than that of his pupil. In this address, it is intended to instruct very little children, by such familiar terms as they may be supposed to be acquainted with, variously illustrated, without admitting a complex idea. It will be observed, that excepting the words *created* and *beginning* in the proposition, there are no words of more than two syllables. At some future period I shall communicate a theme on the same proposition for elder children, adapted to their improved capacity, and of course better calculated to instruct them than these simple terms and multiplied repetitions, which are applicable only to very young and unimproved minds. Should teachers consider well these remarks, the children would improve faster, and become more interested ; the mode of instruction being *easier* and more *engaging*. I would urge my philanthropic fellow-labourers that they should keep in mind these principles ; the motive of them will, without doubt, advance their benevolent views, and for this object I would farther hint to them, that they cannot receive the children at too early a period for instruction : the mind is formed by the implanting of ideas. Let us be in haste to store them with *good thoughts*, for this will be found both a pleasanter and easier task than to root out those evil ones that have been so early sowed and harrowed deeply. S.

ON THE CREATION OF THE WORLD.

"In the beginning God created the heavens and the earth."—GEN. i. 1.

Hear me, dear children, I want to tell you something about these words; it is a short lesson, only ten words. "*In the beginning God created the heavens and the earth.*"—Ten! It is the first verse in all the Bible, and teaches about God making the world. This is what God made Moses to know, and put in his heart to say when He taught him and made him a prophet; that means, when God made him a teacher, to teach the men, women, and children that lived more than 3000 years ago; and because it was good for us to know it, the Lord told Moses to write it in a book, that you, and I, and all the people in the world, as long as it lasted, might know about it: and this is the book!—(*Hold up the Bible.*) I do not mean that this is the very same book that Moses wrote it in, but the words that are in it are all of the same meaning that Moses and all the other prophets wrote when God taught them. This is called the *holy Bible*, because it shows us how to be good; for *holy* means *very good*, and *Bible* means book of books—for all the Bible put together, you know, has a great many books. Look here, (*opening the Bible*) here are the five books of Moses; this is the book of Isaiah, that is what God told the prophet Isaiah; and here is the book of Matthew, and there the book of Mark, and a great many more; so it is called the book *full of books*, and the *holy book*, or *good book*. And do you not know that it is also called "the word of God," because it is what God told Moses and the other prophets to teach every body, that they might learn to thank God for his goodness. Now, you know, God has sent us word about it, for Moses did not put it in his own head to say it, and he did not see God make the world, but the Lord told him of it. This part of the Holy Bible where this verse is, goes by the name of *Genesis*, and it is also called the first book of Moses. *Genesis* means a book that tells when man was made, and how things were made—all the things in the world—beasts, birds, fishes, and trees, and every thing that grows. Now, hear what God says about it; yes, hear what he told Moses, and hear what is written in the

book of Genesis, for God wants you to know, and has let you and me have the Bible, that we might be taught all about it, and learn to love and thank Him for his goodness. Come, let us make haste to learn about it; beautiful lesson! I will try to make it easy for you to know. This is what I want you to know, "In the beginning God created the heavens and the earth." Genesis, the first chapter and first verse—the first in all the Bible. "*In the beginning*"—do you know what it means? Why the *first* of any thing is the *beginning*. When I talk to you, the first word I speak is the beginning, and the last word when I have done speaking, that is the *end*. This first verse is the beginning of this chapter, and there is the *end*, that is the last verse, for there is no more. The *first* year of the world is called the beginning of time—you had a beginning too. Once you were one year old—that was your beginning, now you are four years old, and you five, and you are six years old; by and by you will stop living, and you will all die, and your years will come to an end—so will the world come to an end! Now, God, who is called the Lord, has told us in this first verse in the Bible that there was a beginning to the world. Once there was no world, but now there is a world; it is here called the earth, and you live on it, that is, you live in the world. So you see the world did not come of itself, but the Lord made it, for this first verse in the Bible tells us so; for it says, in the beginning, that is at first, "God created the earth;"—created the earth, means made the earth. But only see here—Moses in this verse of the Bible not only says God created, that is made the earth, but he made the heavens too! In another part of the Bible it says "He spake, and it was created;" God said so, and the world came. Who can do things like God? He made the heavens also: do you know what heavens are? Walk out of doors and see over your heads, and then you can say, I see the heavens; for there is the sun shining so bright that you cannot see the stars: but when night comes, look up and see the bright moon, and oh, how many shining stars! These are the heavens Moses means—the blue sky, the sun, the moon, and the sparkling stars. Now, what God taught Moses to say, and what I must teach you, is this: once there was no world, and so the Bible says, in the be-

ginning, that is at first, God created, that means made the earth, and then it tells us, God created the heavens. In another place in the Bible, God tells us what the end of the world will be—that it shall be burnt up! and the heavens shall pass away, and then it will be as it was in the beginning. But you will be: for every body that is dead and buried in the earth, God will make them alive again, and they must go before God that He may ask them what they have been doing in this world; and you know that God will not love them who have been naughty, and who have not done what the Bible tells them to do. O, say, my dear children, ought you not to be afraid to do what God in his Holy Bible says you must not do; and ought you not to love Him for his goodness in sending you word that you might know how great He was, and to show you what you must do to please Him.— You must learn to read the Holy Bible, and it will show you how to be a holy child: I mean God's good book, and it will teach you and show you how to be good. Now, what do you think about God that made the heavens and the earth? Cannot you say, "O, how great, how strong, and how good the Lord is!" Yes, children, you may: for God made every thing. He said, let it be so, and it was so. Every thing came that God said should be made. But you cannot create any thing. Can you make a bright star to shine till the world comes to an end? But God has made ever so many stars, and he makes them shine when he pleases. You can make a little *boat out of a piece of wood*: but how can you make a piece of wood? God must create it as he did in the beginning: God must make a piece of wood for you. Men may make *wine* out of *grapes*, but God must *make* the grapes; he must make the grape vine, the leaves, and the flowers, and make the grapes come, and God must *make* them get ripe. All the people in the world cannot make one *little leaf*; but God can make a tree full of blossoms and full of fruit, of apples and cherries, and every summer he fills almost all the world full of trees and flowers! Our God, who made us, is great, and wise, and good: so in the Bible he is called *Almighty*, because he is so strong that in the beginning he made the ~~heavens~~ and the earth too, and at last he will bring them to an end. He is called *All-wise*, because ~~God~~ knows so much; for it was

the Lord that knew how to make the heavens and the earth in the beginning. God is also called *Holy*, because he is so good ; for he takes care of the world and all that is in it, and he is your God and takes care of you :—only think of it ; the Lord takes care of the world and takes care of you always. Now, when you think about these things I have now been teaching you, then you must be glad and thank God for making this world for you to live in, and for sending us the Bible to tell us about it, and for making his promise in the Bible, that if we mind what is there set down for us to do, it will please him, and when we come to die and the world comes to an end, he will take us to another better world that will never end : we shall be glad always, and shall live with God in heaven forever. Now, do not forget this good lesson about the Lord making the world in the beginning, but be good children, mind what your teachers and what your parents say, and above all, try to mind every word that your God says in the Bible, and another time I will teach you more about what is in this good book, hoping that you may grow to be holy children, growing wise and good, and when you die, go to live with God, *with your hearts always glad, world without end.*

S.

ANSWER TO IOTA.

[To the Editor of the A. S. S. Teachers' Magazine.]

SIR—In the last number of your Magazine, I find that the plan of teaching I had described in the preceding number is strongly opposed. From the tenor of the remarks, I think that Iota has mistaken my views upon this subject. I therefore take the liberty of obtruding upon your notice an explanation of my ideas, and of answering a few of the objections made by your correspondent, upon which he has placed too much reliance. The day will come, sir, when the children in our Sunday Schools shall have increased so that they cannot be accommodated in our churches. Some building *must* then be erected for their accommodation, and surely to erect churches with regular ministers would be the most feasible plan. I did not intend to recommend

buildings exactly like the one I had the pleasure of visiting, neither did I advocate the plan on which it was conducted. I only brought it forward as an instance of the improvement that has been made, and that greater might be made I do not doubt.— But of one thing I am positive, that the children receive more benefit from one Sabbath's instruction in that place, than the children belonging to our Sunday Schools do in a month ; and yet these have the whole gallery to themselves, and hear two sermons every Sabbath. The objectors may talk of acquiring habits of attending a regular church, of the necessity of witnessing the ceremonies of our religion, and the great utility of hearing sermons they do not understand, because they may understand some years afterwards ; they may say all this, and let them spend a day among children who have enjoyed these advantages, and one day among those who have been instructed in the manner I allude to, they will get an argument worth them all, namely, that children are to be taught as if they were children ; that children must be addressed upon such subjects as they can understand, clothed in language that will be intelligible. Towards the close of the remarks, Iota asks the following question : “ What would be said of that parent who should refuse to take his children with him to the sanctuary because they could not understand what they might there hear ? ” I would answer, that many a Christian parent, had they no better view of the preacher than our Sunday scholars have, and did they not comprehend what was said any better than most of the Sunday school children, would not only cease to take their children, but would cease to attend themselves. You might with the same propriety expect that an Englishman would take his family to a French church, seat them where they could not see, and require them to listen to a *French* discourse, telling them, by way of encouragement, although you do not understand *French now*, I will teach you when you grow up, and *then* you will recollect and understand all about it. Again, says Iota, “ the subjects presented for their consideration are such only as are suited to their juvenile minds, and consequently will not serve to accustom them to the only means of public instruction enjoyed by adults.” We might as well say, that when we would teach children to

read, the better way is not to give easy lessons composed of such words as they can pronounce, but give them lessons of such as they will read *when they know how to read*. When a person is taught music, what would he think of his teacher were he to say, here is a concerto by Handel you cannot understand; and I do not believe you can play it now, but you had better try it, because you will have to play such pieces two or three years hence. Lessons in music must be progressive, lessons in reading must be progressive, and lessons in religion must be progressive.—The principal objection, however, appears to be this—the children should not be deprived of the opportunity of witnessing the holy ordinances of baptism and the Lord's supper. He seems to be of opinion, that they solemnize the infant mind. Now, sir, I beg leave to differ from Iota, and I think that these do not have the effect he imagines upon the infant mind. To feel, sir, the sublimity, the awe, the reverence we ought at the sacrament, we must know why it is administered; we must previously be made acquainted with the character, the sufferings of the Mediator of mankind. When they understand all these, then I will admit that it will solemnize the infant mind. Take for instance the worship and ordinances of the Catholic religion during the celebration of mass. I have more than once observed strangers who would stand unconcerned spectators when every knee was bent in humble adoration, and every head bowed down in conscious humility before the almighty presence—when the firm swelling peal of the organ gave sublimity to the weak trembling tones of the reverend father—while every heart trembled in unison to the words, Lord, have mercy upon us—when every thing seemed combining to prove the “Lord was in his holy temple;” how many have I seen at that solemn moment view, with a disdainful smile, these unmeaning forms.—Would you know why they were unmeaning? It was (as a pious Catholic would tell you,) because they did not understand them. The same cause would produce the same effect upon children: not knowing the meaning or reason of the divine ceremonies of the sacrament and baptism, they would view them at first with curiosity, and afterwards with indifference.

Let me assure your correspondent I do not, I never had an

idea of objecting to take children to church ; but I did say, and I do say again, that if children be taken to a church where the sermons will be adapted to their minds ; where such subjects only as could be comprehended would be the themes of discourse ; where they could be provided with hymn books ; where they would be made to understand what was sung as well as what was said, I do really think it would be of more utility to them, and we should have ample cause to rejoice in the change. T.

RELIGIOUS CONVERSATION APPROVED BY GOD.

Luke 24.

It happen'd on a solemn even tide,
 Soon after He, that was our surety, died ;
 Two* bosom-friends, each pensively inclin'd,
 The scene of all those sorrows left behind,
 Sought their own village,† busied as they went,
 In musings worthy of the great event :

* Cleophas was one of the two, and Dr. Clarke and some others think Luke was the other ; but that he does not name himself, because he was the relator. Dr. Lightfoot thinks it was *Peter* who accompanied Cleophas into Galilee, a message having been sent to him expressly that Christ was going into Galilee.

Cleophas was probably Alpheus, the husband of Mary, the sister of our Lord's mother. (See John, xix. 25.) Mary the wife of Cleophas, and Mary Magdalene were with Mary the mother of Jesus at his crucifixion. (See John, xix. 25.) She was also with Mary Magdalene, Joanna, (the wife of Chuza, Herod's steward) and others at the tomb on the morning of the resurrection, to weep there, (John, xi. 31.) and to embalm the body of our Lord : (Luke, xxiv. 1.) but Mary his mother was not then with them. (See Matt. xxviii. 1. Mark, xvi. 1. Luke, xxiv. 10. John, xx.)

There was another Cleophas, called also *James the less*, (*less* in age) the son of Alpheus. He was one of the twelve. (See Matt. x. 3.) After the resurrection, he was constituted Bishop of Jerusalem, and probably presided at the first council held there, and directed the debates concerning the Jewish ceremonies. (See Acts, xv. 13.)

† Emmaus was threescore furlongs from Jerusalem :—threescore furlongs are about seven English miles and three quarters. Josephus says sixty stadia—a stadium was about 243 yards.

They spake of Him they lov'd ; of Him whose life,
 Though blameless, had incurr'd perpetual strife ;
 Whose deeds had left, in spite of hostile arts,
 A deep memorial graven on their hearts.
 The recollection, like a vein of ore,
 The farther trac'd, enrich'd them still the more :
 They thought him, (and they justly thought him,) one
 Sent to do more than he appeared t' have done ;
 To exalt a people, and to place them high
 Above all else, and wonder'd he should die.
 Ere yet they brought their journey to an end,
 A stranger join'd them, courteous as a friend ;
 And ask'd them, with a kind engaging air,
 What their affliction was, and begg'd a share.
 Inform'd, he gatherd' up the broken thread,
 And, truth and wisdom gracing all he said,
 Explain'd, illustrated, and search'd so well
 The tender theme on which they chose to dwell,
 That, reaching home, the night they said is near,
 We must not now be parted ;—sojourn here.
 The new acquaintance soon became a guest,
 And made so welcome at their simple feast,
 He bless'd the bread,—but vanish'd at the word,
 And left them ;—both exclaiming "'Twas the Lord !"
 Did not our hearts feel all he deign'd to say ?
 Did they not burn within us by the way ?

Now theirs was converse such as it behooves
 Man to maintain, and such as God approves.
 Their views, indeed, were indistinct and dim ;
 But yet successful, being aim'd at *Him*.
 CHRIST and his character their only scope—
 Their *object*, and their *subject*, and their *hope* :
 They felt what it became them much to feel,
 And wanting Him to loose the sacred seal,
 Found Him as prompt as their desire was true,
 To spread the new-born glories in their view.
 Well—what are ages and the lapse of time,
 Match'd against truths as lasting as sublime ?

Can length of years on God himself exact,
 Or make that *fiction* which was once a *fact*?
 No—marble and recording brass decay,
 And, like the graver's mem'ry, pass away ;
 The works of man inherit, as is just,
 Their author's frailty, and return to dust :
 But truth divine for ever stands secure ;
 Its head is guarded, as its base is sure :
 Fix'd in the rolling flood of endless years
 The pillar of the eternal plan appears ;
 The raving storm and dashing wave defies,
 Built by that architect who built the skies.
 Hearts may be found that harbour at this hour
 That love of Christ in all its quick'ning power :
 And lips unstain'd by folly or by strife ;
 Whose wisdom, drawn from the deep well of life,
 Tastes of its healthful origin ; and flows
 A Jordan, for the ablution of our woes.
 Oh ! days of heav'n, and nights of equal praise,
 Serene and peaceful as those heav'nly days,
 When souls drawn upward, in communion sweet
 Enjoy the stillness of some close retreat ;
 Discourse as if releas'd, and *safe at home*,
 Of dangers past, and wonders yet to come ;
 And spread the sacred treasures of the breast
 Upon the lap of covenanted rest.

COWPER.

* * The Editor acknowledges the receipt of a Communication from
 W—, dated Baltimore, 24th March, and regrets that it arrived too late
 for insertion in this Number ; but it shall appear in the next.

He has also been favoured with the "Report of the Asbury Sunday
 School Society," which shall be duly noticed.

Several original pieces are necessarily deferred.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE.

AND
JOURNAL OF EDUCATION.

No. 6.

MAY, 1824.

Vol. I.

SUNDAY SCHOOL AFFAIRS IN NEW-YORK.

In two former numbers of this Magazine, the Editor has introduced from the pages of the Religious Chronicle, some of the debates at the meetings of the Association of Teachers, on an important question. He is now desired to introduce the debate which preceded them ; and has only to regret that he was not favoured with it in time to be placed before them. He hopes, however, in future, to insert them from time to time as they occur ; and has no doubt they will be productive of much good, and be particularly interesting to Sunday School teachers.

Question. "What are the best means to induce parents of Sunday School children to patronize Sunday Schools, and to influence them to co-operate with teachers?"

This important question came before the monthly meeting of the teachers, on Wednesday, October 15th, 1823, when sentiments were expressed in regard to it, to the following effect :

The discussion was opened by a teacher, who remarked that the parents of Sunday School children comprised so many various characters, that it was perhaps impossible to apply any general rule with a hope of uniform success. He regarded them as divided into three classes : First, such as send their children from principle, with motives of conscience and interest, duly estimating the advantages offered by teachers ; these needed little or no persuasion to patronize or co-operate with them.—Second, such as were altogether opposed to the schools ; these were difficult to deal with.—Third, such as were careless and

indifferent ; these were still harder to be won. But with each and all of them, he thought, as a general line of deportment in the course of visiting their homes, (which he assumed as a necessary point,) flattery* might be trusted to as a means of gaining their good will, and consent to co-operate with teachers. To this every heart was in some way accessible. He had found invariable success in the practice of it, and knew that to praise the child was the shortest way to the parent's heart. (In the course of subsequent debate, he was called on to explain—when he desired to be understood in using the term flattery, to mean that he presented every thing in regard to parents and children in the fairest and most pleasing light ; and, as far as consistent with truth, to excuse and exculpate them.) He farther remarked, that he did not mean to delude, but used the term, as opposed to a usual and mistaken method of holding intercourse with parents by visitors of absentees and others, of harshly accusing the children, and unconditionally condemning the parents. This, he thought, could only tend to an effect contrary to that desired ; and he thought it wrong to seem to assume too much, either in manner or expression—or to use such terms as these, “ your child gives us much trouble,” “ he is very bad,” “ but you must let us have our own way with him, we must and will make him better.” Milder terms should be used, if any good result is hoped for. He would by no means advocate religious conversation ; it might be in some cases useful, but it was idle to think it would, *generally*, serve to influence careless and depraved parents, to make their children the recipients of the blessings of Sunday School teaching ; they thought too little of it, and felt less. In most cases it would offend, and might tend to render their minds still more averse to the schools. He had

* The word *flattery* was used by this speaker, as is partially explained below, in one of its legitimate senses, that of a soothing and conciliatory address : but appears to have been understood by the respondent in an acceptation more usual, perhaps, and conveying an idea badly suited to the character of Sunday Schools. As the first speaker observed, he intended no more than is meant, in the scriptural phraseology, by becoming all things to all men, or, according to our Saviour's direction, being, while harmless as doves, wise as serpents.—*Ed. Ch.*

found that if he had any wholesome advice to give the parents, some other topic was more likely to prepare the way for such observations. Teachers should adapt themselves to circumstances ; even trifles would entice parents and engage them to give attention to teachers, while perhaps faithful religious conversation might rather tend to separate them. He had been accustomed to hear the members of his class recite verses at home, and on such occasions would make observations on the matter recited. Parents and children at first were attentive, one from curiosity, the other from novelty. But the parents were soon satisfied, and with the children the novelty soon wore off ; and he had found that a greater influence might be gained over both, by conversing with the former on the ordinary topics of life, and with the latter, by endeavouring to entice the attention and win the heart by a suitable descant upon their playthings ; their whistle and their top. Temporal concerns were always near to them, and it was difficult to bring nigh spiritual ones, and futile to hope such measures would prove helps to engage the parents of Sunday School scholars to patronize the schools, or to engage the children to come to school, or to be attentive when there. The object was to induce them to come, and to incline them afterwards to stay. He was decidedly of opinion that the best means of general application was a *qualified flattery*—for parents and children might be *enticed* to unite with the schools when they could not be *persuaded* to it.

A superintendent replied in the following terms :—He was surprised to hear such sentiments as those expressed by the opener of the question, and must say he was decidedly opposed to his opinions. He spoke, he said, from experience ; and had always considered it his duty, as a Christian, and a Sunday School teacher, to make religion “ the all in all.” The Sunday School was a religious institution, and all its concerns should be conducted with reference to religion. This was the high aim of Sunday School institutions, and such was the important objects to present before parents and children ; and, in his mind, nothing could present the institution to their view in a more favourable light, or be more likely to engage their attention, than to portray to them the loveliness of that religion in which they

desired to instruct their children. He said he would go to them and faithfully represent all its solemn realities, and place its exalted joys in the most engaging view, and in their truest colours. He had always hoped and trusted that such a course was most likely to attract attention, and to gain the hearts of parents and children. On the contrary, he thought it treachery to flatter. He was of opinion, that here, if any where, we should be honest. We owed it to ourselves, to the parents, to the children, and to our God. He said he would, from the first, show them the sad consequences of the neglect of their required duties ; he could not sport and trifle with such momentous concerns ; he would plainly, and honestly, tell the parents the awful consequences of neglect ; he would persuade them of the value of the institution, would strive to convince them that it was needful that the teachers should have an absolute controul over their children. He would have them plainly understand that in assuming the care of their children, he must and would have the mastery over them. He would certainly express the tenderest interest for the welfare of children and parents ; he felt and knew that the worst of them could but respect the teacher, when they beheld him thus careful and vigilant ; thus faithful in the discharge of the office undertaken. He would take every opportunity of pressing religious subjects home upon the minds and hearts of both parents and children. He thought he should be wanting in his most essential duties, as a superintendent and teacher, if he should ever pursue any other course.

As an illustration of the practical effect of such measures, with even entire strangers, he adduced the following anecdote :—He had seen four idle boys playing about the docks ; had accosted them and inquired if they attended Sunday School ; on their replying in the negative, he told them the importance of it, and urged their attendance as needful for their good, and as their solemn duty. They were respectful and attentive—gave their names and residences. Their parents were dealt with in the same way ; the importance of the subject was candidly told them, and the consequences of neglect—both parents and children were gained, and they are yet in the care of the Sunday School. He thought such an exposure of the views and sentiments of

teachers would generally be followed by the same results. He subsequently explained that the line of conduct in the intercourse with parents he had advocated, could not be supposed to include every other. It was both his sentiments and practice, to make every necessary inquiry on other topics, in the course of visitation to the parents,—but he was decidedly opposed to flattery in any shape.

Another superintendent remarked, that he thought highly of the sentiments first offered on the subject, and thought he could speak feelingly of them: he was himself a parent, and knew how powerful was the influence of flattery—no parent can resist it. He thought with the first speaker, that it was among the best means of gaining an ascendancy over the minds of both parents and children connected with Sunday Schools. We are warranted, he said, in such a measure while we had the gospel precept to be “wise as serpents and harmless as doves.” He thought it justifiable, and that good results would flow from the practice of it. He remarked, that every kind inquiry in regard to the concerns of their families was flattering to them, and teachers could not be too particular in this respect. He would have the minutest inquiries made, the ages of the children, even to the infant in the mother’s arms, and express an interest in all their home concerns; it might seem trifling, but he knew it would engage the parents’ affections: and he was of opinion that the course pointed out on this head by the first speaker was well adapted to the purpose, and the result would be favourable.

Another superintendent remarked, that he was pleased to find an opposition of opinion; it would lead to a closer investigation of a subject, than which none was more important for the advancement and prosperity of Sunday Schools. He thought that the manner in which the present question was framed, indicated a change in the design of Sunday School teaching; yet doubtless when the happy thought first glanced upon the mind of their benevolent founder, his view was reformation: he desired to give a moral elevation to the heart, by enlightening the mind through elementary instruction. He stated, as the interesting fact is related, it was in the summer of 1782, that the pious Robert Raikes stood talking with the wife of a gardener, for whom

he was leaving directions, when they were repeatedly and rudely interrupted by a band of wicked and idle boys. He inquired why they were seemingly so neglected. The answer of this poor woman decided the future blessing of millions—ah, sir, she replied, could you see them on a Sunday, when there are many more, and a hundred times worse, you would pity them indeed. He inquired, what can be done for them? is there any one who would teach them on Sunday? One was pointed out. His expansive mind doubtless felt all the weight and importance of the object, though he knew he should have to contend with all the opposition of ignorance and bigotry, yet he decided to try the experiment. It was a happy and successful one—such was the design and establishment of the first Sunday School; and we are told, that for the fifteen successive years no less than 4000*l.* sterling were expended in teachers' salaries alone. But while such noble benefactions were bestowed to supply the poor and ignorant with instruction, for purposes of temporal good, the hearts of Christian philanthropists were opened to administer to their spiritual ignorance and poverty, and to give gratuitous religious instruction to the children of the schools thus founded. This was a happy era, with these high aims in view. We soon hear new inquiries on this deeply interesting subject, and thus it is that we find questions like the present agitated, "How shall parents be influenced to patronize Sunday Schools, and co-operate with teachers?" He said he entirely coincided with the first opinions advanced, and strongly insisted on personal intercourse with parents, not such as had in the earliest period been the usage of schools, by inviting them to weekly meetings at the school room or lectures at the church from the pastor, or requiring the parents on introducing the child to appear at the school to converse with the superintendent, but the happier, and more successful plan of local visitation, by which the teacher was brought to the homes of scholars, where without reserve or disguise they might observe their characters and dispositions; on the first he observed, the parents came to the post of the teachers, and sought him occupied in his duties and fulfilling the obligation he had assumed in their behalf—the parents might feel themselves practising their own

duties. This was not so likely to promote the great object of the teacher to gain influence ; the other could but appear to the parents, an act apart from the duties of his office, and an evidence of a cordial interest in their welfare, such visits would claim a higher gratitude and win their confidence. Yet he was of opinion that these visits should be cautiously made, and strongly advocated the sentiments of the first speaker. He knew that religious topics were too often and too unreasonably insisted upon. He was sincerely impressed with all the vast importance of the salvation of the soul and the value of religious exhortation, but such advances should be made progressively by Sunday School teachers.

He had not in his experience found it useful as a means of obtaining influence over the parents but in few cases, on the contrary, it hindered the work. He had visited more than 400 families, and estimated that one out of ten might be profited by it ; while he believed by the opposite course the same happy results would at last issue with regard to many. In support of this assertion, he stated that in the district in which his visits were made, some pious individuals had attempted an experiment of Chalmers' plan of localities. They had visited a family connected with the school ; had reproved them of neglect of religious duties, and had earnestly exhorted them to attend on gospel means. After a very short time they discontinued their exertions in the whole district they had marked out. Their visits had been received by the family referred to with civility, but little heeded. He was of opinion that if the same course had been pursued by the conductors of the school, it would have given offence and hindered their progress with the scholars. Subsequently this family has much improved in its condition. More than a year has passed since the circumstance occurred, and the mother is now a member of the church to which the school is attached. He thought that these pleasing circumstances, under the blessing of God, owed their origin to the various influence of the Sunday School to which the family had been connected five years, rather than to visitation on the plan of Chalmers referred to above. He considered visiting their homes under such precautions as to religious exhortations, as

undoubtedly the best means adapted to general circumstances to influence either parents or children; and qualified flattery addressed both to parents and children was certainly consistent with the rectitude required in the character of a Sunday School teacher. He thought the most suitable points for remarks of this kind were the dispositions and capacities of the children. Caution should be exercised, however, in all cases to keep within prudent bounds—should they mistrust the teacher in one thing, they would in all. He recommended the practice of all that had been advanced relative to this point.

Another superintendent observed, that religious exhortations frequently lead to difference on sectarian points; this was to be avoided, as the schools embraced all denominations of Christians. Nominal Christians, even, were tenacious in these things. He personally knew that with some denominations, such measures on the part of teachers, so far from gaining the object pointed out in the question under discussion, would certainly disengage parents and children from the influence of the school. It was certainly best to defer such measures till parents and children were bound by the best and strongest ties to the school, then such steps might be taken with safety. He would incline at first to speak on any other topic. He particularly urged that all caution should be used in flattering either parents or children. Teachers should be honest and faithful—their success depended on it.

Here the discussion closed, and on a call for the next question in order, it was resolved that the discussion of the above question which had been but partially considered, be continued at the next meeting.

ON EMULATION.

[To the editor of the Amer. S. S. T. Magazine.]

Baltimore, March 24, 1824.

SIR—Perceiving in the last number of your useful Magazine, a communication signed "A Sunday School Teacher," calling

upon some one of your correspondents to answer this question, "Ought Sabbath School Teachers to encourage their scholars to the performance of their duties in the school by exciting emulation, or by any other means than by those arguments which spring from their duty to God?" I feel myself at liberty, as a teacher, to express my opinion, and (if it be in my power) to throw some light upon a system which he thinks "defeats the object it aims to accomplish." Should you, upon perusal, think my observations worthy of insertion, you will much oblige a subscriber by publishing them; and in considering the above modes of encouragement, I shall endeavour to do it as briefly as possible, in order to leave room for something more useful.

The husbandman after having cleared a piece of ground, next ascertains what the strength of it is: if he finds it strong, he cultivates it accordingly; if, on the contrary, he finds it weak and light, he sows therein such seed as it will be able to bear, and in the mean time makes use of the best method of gradually bringing it into such a state as to produce the best fruits. So it is with the Sunday School Teacher; he should consider the ground he has to cultivate in this labour of love as the last mentioned; and in my opinion, in order to strengthen it, he should begin by bringing into action that principle of virtue which is most easily acted upon, and then gradually to unfold maturer duties.

The great objection I have to that proposed is, the *difficulty* of enforcing it, and its being *partial* in its operations. If it is difficult for parents to make their children come to the sabbath school,—if it is difficult even while there to convince them that they come for their own good, &c., how much more *difficult*, nay improbable, to make them sensible of the obligations which they lie under to their Maker; I say how improbable it is by *such arguments* to make them pursue a course of conduct which both rewards and punishments on some of them have failed to accomplish. It is true, we ought to exercise a prayerful reliance on "the Giver of all good" to aid us in our labours; but when you cast your eyes around, and observe the number engaged in teaching, you will find many that are not *praying Teachers*, that know not themselves their *duty to God*, and how can they teach others

that which they do not know? With respect to them, therefore, you must perceive your system to be partial in its operation. Again; it is only by extending the principle your system inculcates, that you will perceive it may with equal propriety be applied to the distribution of premiums (I allude to books) or rewards of any kind; it is in my opinion the same principle which excites a child to learn his lessons as to obtain premiums—in a word, to behave as we would wish him, only on a larger scale, that is to receive tickets. I would not imply that it is the *value* of the ticket that gratifies him—that he thinks as much of tickets as of the book; no, but it assures him, as it were, that he has done right, thereby exciting emotions which none of us are strangers to; emotions that whisper peace to the troubled in the severest hour of trial. The great advantages which the present system has, is that of calling into action a principle peculiarly suitable to the youthful mind—I mean emulation; destroy this, and you are likely to make him an easy prey to the worst of vices. Cast your eye upon the boy who is void of this principle, and see what crimes he is guilty of—see how neglectful he is of his lessons; why? because he cares not whether he is at the head or foot of his class: observe what little respect he pays to teacher or superintendant; why? because he would as willingly *stand on the bench* as sit in it—all sense of emulation is gone from him, and the *wrong* is as good to him as the *right*. Another advantage this system has, is that of pointing out to youths in a manner which *they can comprehend* the difference between *right* and *wrong*; if they do right, they receive tickets or premiums; if they do wrong, they are punished as they deserve.

I shall conclude with observing, that the greatest disadvantage which may arise from this system is, that of being *too liberal* with the reward, thereby rendering it less valuable than it was intended; but this is the fault of the *Teacher*, and not of the system, and may be obviated. I would caution all Teachers against this *carelessness*; advising them, that when they reward their scholars, they ought to point out to them, that “*whoso doeth right shall in nowise lose his reward.*”

I am, Sir, &c.

W.

SUNDAY SCHOOL TRACTS.

LITTLE ROBERT'S First Day at the Sunday School. By the author of "The Teacher's Farewell." London, 1823. Republished by G. C. Morgan, Pearl-Street, Franklin-Square.

The Sunday Scholars' Magazine, No. 7. Dec. 1823. Published by G. C. Morgan, 563 Pearl-Street.

These small publications are excellent, with one exception as to the English publication of Little Robert; which exception does not apply to the American edition; and we are glad to see that this is undoubtedly good, and can be safely recommended. It gives an interesting statement of the introduction of the Son of a Woodman to a Sunday School: of the conduct of pious and judicious Teachers in it: the manner in which the Scriptures were explained, with the characters of several of the children; some excellent addresses and hymns.

The only objection we have to the English edition is, that it contains an account of an expulsion of a scholar from the school for such bad conduct as had rendered the poor boy who was expelled the terror of the other scholars, and *destroyed every feeling of affection in those who had taught him.* This, although originating in the best motives, is certainly injudicious, and cannot be sufficiently deprecated. The American editor has adopted a better course: the offender is *punished*, but not *expelled*: he is suspended from the privileges of the school for a month, but was not to remain neglected: his Teacher "would yet follow him to his home, and with friendly advice hoped to overcome his angry passions, and reform him from his vicious ways." This is as it should be.

The Sunday Scholars' Magazine is (so far as we have seen it) well conducted, and calculated to be extensively useful. We are sorry, however, (for it is painful to us to find fault) that the editor has incautiously allowed himself to write with levity in one instance when alluding to the Holy Scriptures; (see page 106) although the general tendency of the little volume is to promote reverence for that sacred book. We hope if the Magazine should be reprinted, this will be corrected; for under no circumstances, nor for any consideration whatever, should we ven-

ture to speak of any portion of the sacred writings but with the profoundest reverence as the *Word of God*.

SUNDAY SCHOOL ANECDOTE.

The following anecdote related by a superintendent of one of our Sunday Schools, is a striking instance of the folly and superstition that too frequently arise from want of instruction, and no small argument in favour of Sunday Schools, whereby the minds of the rising generation may be enlightened, and absurdities so shocking, be prevented from admission, or eradicated, if they have been taught by silly parents or nurses.

"A few days ago" (said the narrator) "I visited the family of a mechanic, whose child attended our Sunday School; the whooping cough was prevalent in the neighbourhood in which they resided: their youngest child was very ill. I asked the mother how her infant was; she replied she had no hopes of its recovery. I asked if the doctor said it could not recover: she replied no, but that she had tried a remedy which her mother had recommended to her, and it had failed. I then inquired what it was: "Why," said she, "I took a live spider, put it into a thimble, sealed it up, tied it to a piece of black ribbon, and hung it round my child's neck; my mother told me if I did not open it, and if at the end of nine days the spider was alive, my babe would certainly recover. But the second day after I tried it, my child became so bad that I opened the thimble to see if the spider was alive, and (as I expected) the spider was dead, and I am sure my poor babe will die too."

This afforded an opportunity to the superintendent to expose the folly and absurdity of superstition; and to teach the parent, that instead of sacrificing her child to it by neglecting the proper means for its recovery, she should resort to those means immediately, with prayer to the Great Disposer of life and death, that he would restore her child, if in his infinite wisdom and mercy he should be pleased to do so.

This opportunity would not have occurred but through the medium of the Sunday School.

INSTRUCTIONS TO THE CONDUCTORS OF SUNDAY SCHOOLS.

[To the editor of the Amer. S. S. T. Magazine.]

Although you have given to your highly interesting publication the well deserved title of "A Journal of Education," yet it seems from the communications received, that its readers suppose it a journal of Sunday School education only ; yet its pages, I think, will be as useful to him who educates his children privately and to the tutor, as to those who educate their children in our Sunday Schools, and to their teachers. Having a class of Sunday School scholars under my charge who read in the bible, I made inquiry in one of your early numbers for the best method of conducting such a class, both for the management of the scholars, and conduct of the teacher, and the means most likely to influence their conduct, and attach them to the school. Much information in regard to these points has been given in subsequent numbers, particularly in the paper of your correspondent H., "on regulating Sunday Schools," and the late discussions by the association of teachers. The plan that society has adopted in admitting debates, must have a happy effect on their schools ; but the instruction derived from these papers have not entirely met my views ; it is good and desirable so far as it goes ; but the matter of my inquiry was for a *detailed plan* of the operations and discipline of a class during the hours of school, and the duties of the teacher in other respects. Since my question was proposed, I have been so fortunate as to obtain a manuscript, entitled "*instructions to the conductors of our Sunday School.*" It seems to exhibit concisely, yet minutely, the whole duty of the Sunday School teacher. I have been highly gratified in reading this manual, and esteeming its instructions useful, and meeting the object of my inquiries more than any thing I have yet seen, I send you the following extract from that part which is addressed to the teachers of a class. I do not offer it as the best plan of managing a class, but because it is a specimen of *detailed instructions* for the management of a class at a Sunday School. I would remark that this school pursues the excellent plan of giving each teacher a copy of these instructions, signed by the pastor on entering the school. Should you esteem the insertion of this use-

ful, I will, at some other time, give farther extracts relative to the duties of superintendents, visitors, and committee of the school, and hope it will give rise to more hints on these subjects in the same minute and familiar style, than which none is better suited, to initiate young teachers into their duties, and to guide them to successful practice.

A Sunday School Teacher.

April, 14, 1824.

INSTRUCTIONS TO A. B. OF ——— SCHOOL.

SIR—Having signed the constitution of this Society, you will comply with the following regulations in the performance of your duty as a teacher of our school :

“ Learn the names of the boys in the class you are to instruct, and then make introductory visits to the parents of each of them in company with the superintendent ; and as the greatest part of the influence you will possess depends upon these subsequent visits, you must by no means omit them. Visit the absentees *weekly* ; should any be sick, continue to visit them until they return. At your leisure, promote a friendly intercourse with the parents and children at their homes. Over the first, it will enable you to acquire a very happy influence for their moral and religious improvement, while it will give every facility to the management and instruction of the latter at the schools ; as you will by this means possess a knowledge very useful to you, that of knowing their attainments, circumstances, habits, and dispositions. You will soon perceive the importance of this advantage, which can only be appreciated when obtained. In the first visits, *prudence* and *discretion* will be required to gain, if possible, the good will and co-operation of the parents ; be careful to give no offence, as any unfavourable prejudice, on the minds of parents or scholar, may greatly embarrass your exertions, and perhaps prove the means of removing them *for ever from your care*. In all your social intercourse at their homes, be kind and affable, and not *over zealous* ; attend *regularly* and *PUNCTUALLY* ; your *EXAMPLE* will prove your *best lesson*, and one that will need no explanation. You are required to attend at five minutes be-

fore 9 A. M. and 5 minutes before 1 P. M. When you arrive at the place of instruction, go *immediately to your class*, saluting the children before hanging up your hat, and from the first moment you are at your station, be vigilant and firm in your discipline. *Vigilance*, be assured, is the strongest arm of your government; in this never relax, until by your perseverance and unremitted attention you have caused them to acquire habits of silence, attention, and good order. You must not leave your class without informing the superintendent, nor allow the scholars to retire from the school-room without reference to him, or the general monitor of order. Have your *own particular station* in the class, and do not leave it except on some call of duty, decorum and regularity at your post will greatly influence the scholars at theirs; each of whom having a seat assigned them on joining the school, you must not permit them to change it, nor another to occupy it in their absence. Before the opening of the school, appoint a *messenger* or *monitor* for the day, whose duty it shall be to carry any message of your's to the superintendent, to take charge of your books, and attend to other cares of your class. During the opening exercises of the school, maintain silence and order in your class, and at the signal given for the commencement of the class exercises, call them to order by the word "attention!" rise—(they stand,) "sit down," (they sit down,) then addressing your monitor—say "hand the books;" let them await the order to read, which should be "books before you;" then "open your books at—chap.—verse. In the morning, read the scriptures in rotation, and in the afternoon, select portions of the scriptures, parables and histories; they are to rise when they read, and in order to fix their attention, call them to read without any regular order, so that no boy (to use their own expression) may know the verse that will come to him. The morning will be the better part of the day to hear them recite; let none recite more than 30 verses at one recitation; the portion selected should be short, and previously *well studied*; the whole portion being read by each scholar, it will then be a suitable time for catechetical instruction, which you may sometimes allow to be conducted by *themselves*; which mode will both fix their attention and incite them to exercise their minds.

From their practice you will learn the most suitable manner of framing your questions to them. After the whole lesson has been examined on, make such explanatory remarks as the subject may demand. This portion should be given them to learn by rote, the ensuing Sabbath ; they will then have committed to memory such portions as they have had explained, and consequently are more likely to understand. At the signal for closing the school, let your order be as at first, " Books before you ;" and to the monitor, " Collect books." He will then pass through the class, taking each book, which must be put by him into the box. Let the class take their hats one by one, and in your turn lead them out of the school-room rank and file ; in the afternoon when the exercises of the class are closed, give each deserving child that has attended all day, one ticket of good behaviour.

" Let your conduct before the class be blameless ; it is your example more than your precept that will always influence the children. The following rule proposed by an excellent writer on education (Babington) will always be found useful : " Act " before your children, whenever you are with them, in the same " manner as you would were all the world to be looking on."

Some teachers are so indiscreet in their conduct towards their children, and act in such a way before them, that if they had been interrupted, they could but have felt the blush of ingenuous shame, ready to excuse themselves to the observers, forgetting that their *children* themselves were the *nicest observers* and the most important spectators to be influenced by their deportment.

N. B. Upon these principles you are forbidden to carry a rod or stick in the school ; neither to kick or pinch the children ; nor to pull their ears or their hair : the effect of such punishments is to the highest degree injurious ; and degrading to both teacher and scholar. Be mild and condescending—meek and patient—ever watchful and ready to act with firmness and *decision* ; experience may probably suggest many things not anticipated in these instructions, yet you will adopt no new plan without the concurrence of the superintendent ; be studious and diligent during the week to prepare matter for the instruction of your class on Sundays ; and God speed you and make you use-

ful in this good work. With affectionate regard in behalf of—
S. School.

J. W. — Sec'y.

Signed (—) Pastor.

To — A. B. of — S. School.

DUTY OF SELF-DENIAL.

[To the Editor of the Amer. S. S. T. Magazine.]

It is consistent with the character of the Holy Author of our being, as a God perfect in justice, that although infinite mercy is also his attribute, no *good* shall be attained by *unrighteous man*, but through *sacrifice*; and such in all things is the divine economy in regard to this present evil life; for although it is his heavenly purpose to bless a sinful world, it can only be by a propitiation for sin, and his purpose is in Christ Jesus.—The *sacrifice of God*—for if he gives eternal life, it is by the gift of His Son, who was, by a sacrifice of himself, once offered up, to reconcile the Father, and obtain gifts for men, even that God might dwell among them, grant forgiveness of sins, and “open the Kingdom of Heaven to all believers.” We therefore find that in the dispensation of this His Grace, the same pure terms of justice prevail in all the works of redemption: it is the golden rule of His unalterable righteousness, (justice) and the link that unites it to his *unchanging mercy*—ere eternal life is obtained, an *infinite sacrifice* must be made; and although the inheritance is purchased by Him who “is smitten for our transgressions,” yet the gracious Hand of Mercy bestows not the treasures of His Love, until the requirements of justice are met, and the sinner attains not to that “peace that passeth all understanding” until the bitterness of repentance has possessed his soul; and even when gathered among the family of God, he advances not to the benefits and enjoyments of divine light and life, but by the same righteous dealings from a merciful Providence, who by *chastisement*, causes his children to yield the peaceable fruits of righteousness. “Having *endured*,” they are said to inherit the promises, “they are crucified to the world,” that they may be “quickened in the Spirit”—“they *endure* a great fight of affliction.”

tion," that they may receive "the abundant blessings of the Gospel of Peace:" such are the terms of his great salvation, who has declared it his good will and pleasure, "that He remembereth his covenant of mercy for ever;" but at the same time He *chastiseth* every son he receiveth—He visits their "transgression with the rod, and their iniquities with stripes:" hiding his face for a little "while, that He may return with everlasting kindness"—thus teaching his people that it is "good to be afflicted," "that they may be partakers of his holiness"—and he causes them to know that "when they are judged of God they are chastised, that they be not condemned with the world," and "that they shall reign with Christ if so be they *suffer* with him," and "through much tribulation they must enter the kingdom." We see also the same economy unfolded in regard to God's beloved people under a typical dispensation; for it was only by the reconciliation effected through sacrifice, that they held the promise of any heavenly or temporal inheritance; every present or anticipated blessing was secured to them, only by their "sacrifices offered up year by year continually," for they made "a covenant with him by sacrifice." Considering this divine rule, can the Christian philanthropist vainly hope to fulfil the benign purposes which his heart holds dear, *without sacrifice*? Can he hope to reach the pure object of his benevolent desires, for which the "love of Christ constraineth him to labour," without "denying himself?" Rather let him, "while he considers the poor and needy," and seeks to bless his fellow man, view the pattern that has passed into the heavens—He who went about *doing good* in the *endurance of every evil*; healing the sick and the broken in heart," and causing the widow and fatherless to rejoice, yea through weeping and "groaning in spirit;" through hungering, thirsting and watchings, amidst the revilings of men. Let him consider "the man of sorrows," as through accumulating conflicts he encompassed the land of Judea, that he might *instruct his blind* and ignorant brethren of Israel; and would he follow in the steps of his Divine Master, let him remember the wisdom of his lips, "and first sit down and count the cost," ere he goeth about to do good, knowing that good can only be accomplished by many painful personal sacrifices, it will call

for denying himself, even to a partial surrender of the exalted privileges of the household of the faithful, and "and the pleasant things of the sanctuary;" and although his heart and his flesh cry out for the living God, "yet let him be ever ready freely to give, as he has freely received;" let him learn to be a "cheerful giver," to do good and distribute, forgetting not, knowing that "with such sacrifices God is well pleased." These remarks very forcibly apply to all who are engaged in the self-denying labour of Sabbath day teaching, and to such only as are engaged in its pursuits are its hard and peculiar trials known; and I think that much of their discouragement and reluctance to go on in the work is for want of such views as I have here taken of the subject: I would exhort them carefully and daily to meditate on the precept from the mouth of zealous Paul, inviting them "to look to Jesus," and lest they faint or be weary in their minds, to consider Him "*who endured*"—that he might fulfil the purpose of his love. Such considerations having often cheered my own heart amidst the contradictions "of sinners." I desire to stir up the mind of my fellow teachers to this godly sense of works of faith and love, and to enlarge their hopes, have thought it useful to offer the following extract of a letter from the parent of a S. S. scholar to his teacher, two years after his separation from the school: it is placing the object in a most cheering light; let S. S. teachers be encouraged, yea rejoice and be glad, while they can be assured that they may hope for such blessings and such prayers as are comprised in the pious lines of the humble writer of this letter. I would farther remark, that I know there are family altars where the S. School is *daily remembered*, and heavenly blessings called down on S. S. Teachers: let them from such prayers hope to obtain strength for their feeble hands to prevail amidst their toils and contests, as those who held up the hands of Moses assisted him to prevail against the strength of Amalek. [Ex. 17.] I trust that the pattern pointed out in this extract will be acknowledged as a model that all pious S. S. Teachers should emulate; it may also hint (and God grant it) to such Christians of piety and talents as are yet standing without—to go and do likewise, enter into the vineyard; be the Lord's husbandmen, and "*spread the gospel*"—

instructing babes into the kingdom of Christ ; “ hindering them not,” but taking them up in their arms to bless them.” The extract is a precise transcript ; I hope you will not omit any of it, for the spirit of it is such as I am sure will do much good to the heart.

Timothy.

April 15, 1824.

EXTRACT.

“ My dear friend, prompted by duty and the love we owe so worthy a friend, whose goodness we can never forget nor reflect upon, but with gratitude and admiration, and with thankfulness; to that great and merciful God, from whom alone all our mercies flow, I undertake once more to write a few lines to you to inform you, that through the blessing of God, I and my dear children are still living, and at present enjoy a tolerable share of health, which we hope you are likewise blessed with ; and may your life be prolonged, since it is a life so useful, and may my dear children, with hundreds more, have reason to bless God for such a friend and teacher, who hath given them such good advice and instruction, and who has been at so much pains to do them good, and may the Lord reward you a thousand fold ; and now my dear friend, my children are deprived of their Sunday school ; they have no father to guide them, neither is it in my power, at present, to send them to any school ; therefore I hope my dear friend, you may find more time to write to us than you have done, that you may give them good advice and instruction, which they stand so much in need of, and may they long remember their beloved teacher, and may you go on in the work of the Lord—may you see your labours prosper, and may they be crowned with success. My dear friend, when I reflect on what you have done, and are doing daily, for the *spread of the gospel*—for the cause of the Redeemer, and for the good of mankind, I think you must feel as happy as this life will admit of. I have often thought, my dear friend, that you were a follower of St. Paul, as he was of Christ : what zeal, what love, what anxiety, what watchfulness—yea, what vehement desire do you not feel for those who are entrusted to your care ; and may you reap the just reward in a land of endless repose. I have long been

anxious to hear from you, and hoped for a letter. Oh ! that the Lord may direct my steps. Dear sir, remember us in your prayers, and do not fail writing us the first opportunity.

ANNIVERSARY OF PROTESTANT EPISCOPAL SUNDAY SCHOOLS,
NEW-YORK.

The Seventh Anniversary of the Protestant Episcopal Sunday Schools was celebrated at St. Paul's chapel, in New-York, on the afternoon of the 20th of April, 1824. A numerous and respectable auditory witnessing the interesting occasion ; nearly 1500 children and adults of the schools were present in charge of their respective teachers, (probably 150.) The exercises were impressive and appropriate. The lively interest excited by such celebrations was evident from the numerous attendance of the schools from Bloomingdale and Brooklyn : the Rev. H. U. Onderdonk, Pastor of the Episcopal Church at the latter place, read the church service, and was followed by the Rev. Mr. Lyell, in a suitable and gratifying address. He remarked—"the spectacle presented to the Christian eye, was such as might well rejoice the heart and call forth gratitude and praise. Seeing that the children of poverty and ignorance were snatched from the snares of vice and the ruins of sin, and their feet early guided into the safe and pleasant paths of wisdom and peace. This was important—early instruction was invaluable—for ignorance is the triumph of the insidious enemy of souls. His kingdom was "the kingdom of darkness." He recurred to the golden age of wisdom—the celebrated period of the philosophic schools, when idolatrous Greece and Rome advanced under their influence to civilization, virtue, and morality ; yet while covered with the glory of earthly wisdom, "gross darkness covered the people : " *they knew not God.*"—But behold here the happy contrast : see the handmaids of religion leading to spiritual instruction, the invaluable blessings of such institutions, the benignity of their influence is their *best eulogium*. To the pious teachers he would say, their office was honourable as it was interesting ; and though arduous, yet their meekness and

patience, and their alms would be remembered before God. He had already given them to see the success of these benevolent and Christian efforts ; and as they felt the consoling enjoyments of the religion of the Redeemer in their own bosoms, they well could estimate the value of the instruction they imparted ; they would not only feel the *obligation* of bestowing it on the ignorant, but it would become also the gladness of their hearts. To your adult pupils how pre-eminent the blessing—how pleasant the hope of immediate success ; it was here ; it was such, who would soon be coming to their pious teachers, exclaiming in the language of the gospel, “ I was *blind*, but *now I see* ! ” He noticed the improvement and increase of the schools : three had been added, and many enlarged.

The service, on this occasion, was rendered doubly delightful, by the judicious selection of the lessons read, being the beautiful 4th of Proverbs, and a portion of the 18th of St. Matthew : the most indifferent heart must have felt the force of the wise man's commendation of wisdom : “ Wisdom is the principal thing ; therefore, get wisdom, and with all thy *getting*, get *understanding* ; ” for as the eye rested on the youthful assembly, and remarked the silence and decorum that prevailed—wisdom seemed already to be their “ grace and ornament,” and already to have “ *promoted them*.” The exercises were closed by the 145th Psalm, by teachers and scholars. The solemnity and appropriateness of the closing prayer, adapted to the occasion, could not fail to touch with fervour the heart of every pious worshipper present ; the schools retired in perfect order, each scholar receiving a trifling donation at the door.

FEMALE UNION SOCIETY ANNUAL MEETING.

The eighth annual exhibition of the Female Union Society for the promotion of “ Sabbath Schools,” took place in the Brick Church, N. Y. on Tuesday, the 20th of April, 1824. The Committee, Superintendents and Teachers, with their respective Schools, and a respectable number of spectators, filled the Church to overflowing.

The Rev. Dr. SPRING, pastor of the Church presided.

The Rev. Mr. BROWN, of the Methodist Episcopal Church, made the introductory prayer.

The Rev. Mr. M'CARTEE, of the Presbyterian Church, read an abstract of the annual report.*

The children then sung a hymn suitable to the occasion.

The Rev. Mr. COLE, of the Baptist Church, delivered an eloquent and highly appropriate address to the Society, Superintendents, Teachers and Scholars; after which the adult scholars raised their annual tribute to Him who is no respecter of persons.

The Rev. Dr. Spring called forward thirty scholars entitled to receive the highest reward, and after addressing them presented to each the Society's diploma.

The Rev. Mr. M'Cartee made the concluding prayer.

The Teachers and Scholars united in a song of praise for the mercies of the past year, and the congregation joined in the doxology.

The Rev. Dr. Spring gave the benediction.

The greatest order prevailed not only during the exercises, but on entering and retiring from the Church. Cold indeed must be the heart that could witness, unmoved, the faithful perseverance of the teachers manifest in the improved appearance of the scholars; their bodies as well as their minds sharing their kind attention. School after school passed through the Park and the adjacent streets, all neatly dressed, and designated by their badges of various dyes. How cheering the anticipation to the Christian, that the multitudes now gathered into the different Sunday Schools of this city, will become in their turn, heads of families and teachers, and transmit to the latest posterity the blessings of religious instruction.

Abstract of the Annual Report of the Female Union Society for promotion of Sabbath Schools.

"The winter is past, the rain is over and gone, the flowers

* The Rev. Dr. MILNOR was unavoidably prevented from taking this part of the exercises.

appear on the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in the land." All animate and inanimate nature rejoices at the return of this joyous season, but the christian alone can look abroad on all these glorious works and say, " my father made them all ;" and he alone can appreciate the labours of those who endeavor to dispel the winter of the human mind ; to break up the fallow ground, and to cast in the precious seed of religious instruction, waiting in faith for the genial influence of the Sun of Righteousness to cause it to spring forth. His heart will beat in unison with those of this society while beholding so many young immortals whom " the day spring from on high hath visited." No longer offering flowers to heathen deities or dancing around a May Pole, they now hail with joyful hearts the return of this happy day, and rallying round their affectionate teachers, come up to the temple of the Lord to shout " Hosanna to the Son of David." On no former occasion has the committee been favoured with more animating reports than those presented at the late annual meeting of the society. With few exceptions, the teachers are anxiously persevering in the good work ; many of them have laboured without intermission during the eight years the society has been in operation. Many instances of rapid improvement in the scholars, and happy results from Sunday School instruction might be mentioned ; the committee will only select a few.

In school No. 3, " A child aged 5 years, who when he entered the school the early part of last winter did not know the alphabet, now reads very well, and besides committing portions of scripture, has recited to her teacher the greater part of Brown's catechism." The superintendent of No. 6 mentions the practice of one of the teachers as worthy of imitation. " She assembles her little flock on the Saturday of every week, and in the retirement of her own room, pours out her soul before the mercy seat of the most High, and solicits his blessing on the little objects of her care." The superintendent of No. 7 has the happiness to state, that *five* of the coloured adults have been made partakers of the grace of God, and have publicly professed themselves to be on the Lord's side ; one of them has been in the

school three years, and is 70 years of age. Three more are anxiously inquiring what they shall do to be saved. A letter was lately received by the teacher of a Bible Class from one of her pupils who had removed to the west: it is addressed to her "Dear affectionate Teacher." After giving some account of her journey &c. she concludes in the following simple language of gratitude. "I attend the Sabbath School here, but shall never find a teacher I love as well as you.—I thank you for all your kindness to me, and all the good instructions you have given me: I often think of the last words you said to me, and hope I may be the better for all the good you endeavoured to teach me, and may Heaven bless and reward you." A girl in School No. 11., who will this day receive a diploma, after discharging her duties as a scholar in the most satisfactory manner, became an assistant teacher, and now has the entire charge of a class of small coloured children. During the last winter she was received into the communion of the Church, and united with her teachers in commemorating the dying love of her Redeemer." "The Superintendent and Teachers of No. 14, with gratitude acknowledge, that since the last anniversary eleven of their teachers, and one scholar have been brought, they humbly trust, to a knowledge of the truth, as it is in Jesus, and have publicly professed their faith in Christ." Another Report mentions a Sunday Scholar who endeavoured to instruct an ignorant mother, reading the bible to her, and anxiously endeavouring to explain it to her, as she had heard it done in meeting. With tears she told a pious lady, that she prayed to God to take away her mother's stony heart, and give her a good one." By the exertions of a young lady, a member of this Union, a school was opened at Kip's Bay, on the 9th of November last. There being no school nearer than the city, boys as well as girls were admitted. The superintendent states in her Report that "seeing the Sabbath at this place shamefully profaned, it was conceived that much good might result from the establishment of a Sabbath School. It was undertaken and begun rather under discouraging circumstances; one of which was the procuring a suitable room, having no church in the neighbourhood, nor any other public building calculated for the purpose: this obstacle was at length overcome, and the school augmented

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to the number of 50 scholars, under the care of a superintendent and six teachers. Success far beyond expectation under the divine blessing has attended this feeble effort. The children have not only improved in spelling and reading, but in committing to memory portions of scripture, catechisms, and hymns. When addressed on the subject of religion, they pay great attention, and otherwise behave with becoming decency.

Mr. S. an old gentleman in the neighbourhood, from the outset, has taken a deep interest in the school; has generally opened and concluded with prayer, and heard the largest class of boys read, and recite, and made short addresses on religious subjects. In a few instances, students of divinity have attended, and addressed the School, which seemed to have an impressive effect.

There appears sufficient cause for a well grounded hope, that at least *three* of the pupils are seriously engaged in religious exercises. This School was commenced with dependence on the Lord for his blessing, and he has never disappointed any who put their trust in him. His hand has been visibly seen in bringing it about, and prospering it. The teachers volunteered their services, and the school we trust is the child of prayer. We now cast our bread upon the waters; and may the blessed Comforter descend with his benign influences, and still farther bless our efforts, that our feeble exertions may tend to the glory of our blessed Lord and Saviour." Since the last anniversary five schools have withdrawn and placed themselves under the direction of the Sunday School Union. Three new schools have been opened, which make the number of schools under the Female Union 37. In 34 which have sent in Reports there appear to be 2377 scholars who are considered regular attendants under the care of 487 teachers, and a committee of thirty-one ladies. Twenty-one teachers, and twenty-two scholars have been received into the communion of the church of Christ.*

* The following lessons have been committed to memory during the past year:—199, 912 verses of scripture, 3417 scripture proofs, 165, 213 answers to McDowell's questions, and hymns and catechisms, without number.

The committee again present their thanks to those societies and individuals who continue to furnish churches and rooms for the accommodation of the schools, and to all who have in any way assisted in the operations of this Union.

Thirty scholars who have conducted themselves with propriety during three years that they have attended the same school, and earned all the minor rewards, will this day receive the Society's Diplomas.

May the success which has attended the feeble exertions of this Society during another year, incite us to renewed diligence.

Let the friends of sabbath schools, be increasingly earnest in prayer, that their holy zeal may be kept alive, and let all who call themselves christians if intrusted with but *one* talent, come up to the help of the Lord in this important work. Surely there never was a season when their services were more necessary than the present, when so many flagitious crimes are perpetually occurring even in this favoured city. The increase of juvenile delinquency has roused the attention of wise and good men, to prepare a House of Refuge, where young offenders may receive that salutary instruction and discipline, which may restore them to the paths of rectitude.

Let their laudable exertions stimulate us to go out, again and again, to the high ways, and the hedges, to gather those outcasts into the Sunday Schools. May it be our aim to eradicate the very spring and first principles of vice, and implant those of virtue and religion, by teaching them the word of God, that they may find Refuge in the "strong hold as prisoners of hope."

ST. GEORGE'S CHURCH SUNDAY SCHOOL ASSOCIATION.

The first Anniversary of this Association was held in the Church, on the 31st day of March, 1824. The REV. JAMES MILNOR, D. D., Rector of the church, and President of the Association, read prayers. He then read the first Report of the Board of Managers, which is subjoined; and the Secretary, Mr. JEREMIAH H. TAYLOR, read the Reports of the five Schools connected with the church, and the Librarian's Report; after

which, appropriate addresses were delivered by the Rev. Mr. Reece and the Rev. Mr. Hannah, two Methodist ministers from England; and some remarks were made by Mr. Priest; when the President delivered the following address:

Christianity receives its happiest illustration, and its most convincing evidence in its effects. A thousand abstract arguments do not so much appal its infidel opponents as one shining instance of its benign influence on the character and conduct. If this sentiment be founded in truth, we may see why, in the present day, *avowed* opposition to the truth of revelation, seems to have so much subsided. It is silenced by the glorious illustrations of the truth and excellence of the Gospel, supplied by the present doings of the world. Until the days of millennial parity, it is presumable the depravity of human nature will occasion much *practical* infidelity. But even that will, it is hoped, gradually disappear as Christians continue to recommend their religion by the exhibition in their conduct of its beneficial effects. We augur much, therefore, for true religion in the moral influence with which it is now in so distinguished a manner pervading whole communities.

It is not, in our day, by retirement to a cloister, or a submission to self-inflicted penances, that personal piety is tested. Religion finds its best attestation in a disposition to active usefulness. Love to God finds its manifestation, not only in acts of devotion, but in its necessary result, love to man. And love to man does not expend itself in empty professions and idle wishes for his welfare, but in earnest exertions to do him good.

The inward admiration of the moral attributes of God is proved by the imitation of them; the love of Christ by following his example. Let a few, on whom religion, whatever they may profess, has not yet wrought its most ameliorating effects, frown upon, or think lightly of, the temper and exertions of the present day; we own them as from God; we consider them as the most delightful sanction which human action can give to revealed truth; we hail them as the harbingers of the latter-day glory of the church. In the lessening of sectarian animosity, we behold the gradual approach to that perfect cordiality of feeling and unity of exertion, which we fervently pray, and confidently

hope, will one day obtain among Christians. Already we see reared a holy standard, around which those of every name can harmoniously rally.

"The Bible—the Bible is the religion of Protestants." Yes, and we rejoice to add, it is becoming every day more and more the religion of many who do not answer to that name. The Missionaries of the Cross when they meet on heathen ground, God be thanked, are now less disposed to litigate their points of difference, than to call perishing sinners to that Saviour whom the Bible reveals, to the great undisputed points of our common christianity, to the holy practice which it inculcates, to the unbounded love to God and man which it teaches its professors to feel and to evince.

The union of Christians in Bible Societies, an event which future ecclesiastical historians will record as the most blessed in the annals of the church, has brought professors of different names into a new practical relation to each other, which startles the narrow minded bigotry that is vainly endeavouring to stop the triumphant march of Christian benevolence.

The happy discovery too of that unobjectionable centre of Union the Bible has naturally led to the inquiry, whether there be no other plans of religious usefulness in which difference of denomination affords no barrier to an affectionate unity of action; and it has been affirmatively answered in the Institution of Sunday Schools under the patronage of a society embracing, as far as they are willing to concur therein, Christians of every name.

With great respect for some who oppose a union of Christians in any works of piety, and with more respect for others, who having adventured into the experiment of Bible associations, hesitate on that of Sunday Schools, we would propose to them the best of all evidence in favour of our more extended views of liberality—the evidence of experience.

We apprehend none will deny the expediency of union in this common concern, if harmony of feeling can be preserved among those engaged in the work, and if it be not purchased by a sacrifice of principle. Now, we assert from the experience of many years that harmony of feeling may be maintained, and that no sacrifice of principle exacted as the condition of its preservation.

We therefore, cherish our connection with our brethren of other religious names in this charitable work. We acknowledge the benefits we have derived from our union with them. All their acts have been acts of kindness and of love, and not the slightest attempt has been made, or wish expressed, that we surrender a single peculiarity of our own church to which, either by duty or inclination, we stand attached.

On this occasion of celebrating the first anniversary of the Sunday School association of this church, permit me to observe that of all the plans for effectuating fully the purposes of the union, none have been met with more acceptance in the schools of this congregation, than that of the establishment of congregational associations.

They are admirably calculated to answer the ends professed in the constitution under which this association is organized.

Of this we think some evidence is afforded in the report of its directors, read this evening, and in the information communicated in the separate reports of the several schools.

If through the increased facilities in carrying on our undertaking which our association supplies, we have not realized all we could desire, we have reason to be thankful for what it has achieved, and to hope, from its future operations, new and most important advantages.

To you, my esteemed friends, who are employed as teachers, or interested as patrons of Sunday Schools, how delightful the reflection that you are not merely engaged in an act of charity, and mercy towards the immediate helpless objects of your solicitude, but are co-workers with the Almighty in hastening the most grand and momentous era this wide-extended earth shall ever know, the universal empire of the Prince of Peace. Next to this prominent motive to diligence in your undertaking, and that which more directly falls in with the design of this address, is the opportunity it affords you of fulfilling, in a manner beyond all exception, the Great law of Christian Charity. You have engaged, I trust, in this work, as Christians, as the servants of God ; and your desire is, that it may effect two important objects, the glory of God your maker, and the present and future felicity of those who are committed to your care. Both de-

signs are laudable, and with the blessing of God, your success will be proportionate to the excellence of the objects you have in view.

Can any doubt, that the glory of God is likely to be promoted by the establishment of Sunday Schools? Let such a man doubt whether virtue and vice be not terms of the same import. Let him doubt whether the Sabbath-breaker, the blasphemer, the drunkard, the purloiner, contribute not to the declarative glory of Jehovah, no less than the man who observes devotion, purity, holiness, sobriety, and integrity in all his relations to God and man. If it be the direct effect of these institutions to rescue a part of the rising generation, from the most debasing vices of our species, to present to them the prospect, and open to them the means of future usefulness in the world, and ultimate happiness in Heaven, to lead them from the haunts of wretchedness, or the vicious habits of street-association on the Lord's day to places where prayer is wont to be made; accustom them to habits of attentive devotion in the sanctuaries of God, to enable them to read the precious life-giving doctrines, and inimitable precepts of the Gospel, and by exhibiting to them in your personal demeanour the delightful operation of true religion on the disposition and conduct of its votaries, to make it lovely and acceptable to minds not yet so hackneyed in the ways of vice, as to be inaccessible to religious impressions;—if these are the effects produced by Sunday-Schools (and it cannot be doubted but they are) then do they most certainly become a powerful means of promoting the glory of God.

Can it be disputed, that they are also eminently promotive of the present and future felicity of those who are the subjects of instruction? No, my Brethren. "The ways of wisdom are ways of pleasantness, and all her paths are peace."

(To be continued.)

[The Editor regrets that the few limited pages of this Magazine are not sufficient for the introduction of one half of the manuscripts intended to be inserted in it. His Printer has now returned to him, for want of room, part of the excellent Address

of the Rev. Dr. Milnor ; the whole of the Report of St. George's Church School, and the Notes on the Scriptures, with a Review of the English Publications on Infant Schools, and a Series of Catechetical Instruction. They shall appear in the next, with some original papers, which he hopes will be found useful to general readers.]

TO BIBLE CLASSES.

If the beauty and sublimity of the Sacred Writings could exert from the pen of an infidel, such as Gibbon, the testimony that "These sacred books, even as *human* productions, deserve to be studied as one of the most *curious* and *original* monuments of the East," how much may the Christian exult in being in possession of such a treasure as *his own*—knowing (as he does) not only by *historical* evidence, but by the *evidence of his own heart*, that that treasure comes from God. The Editor rejoices with all his fellow-Christians in the prospect of a diffusion of a better and more extensive acquaintance with the Holy Scriptures, by means of *Bible Classes*, which are extending their usefulness throughout this free and happy country, where there is no bar to investigation, and he congratulates the Christian community on the prospect of greater facilities for the elucidation of divine truth. The Rev. *Hervey Wilbur*, of Boston, has already published an edition of the New-Testament, with References, and a Key Sheet of Questions, historical, doctrinal, and practical, which ought to be in the hands of every Christian inquirer ; and it is hoped he will publish an edition of the Old Testament, with like References, alphabetically arranged, for the benefit of Bible Classes, to whom it would be eminently useful. The Editor has been given to understand that such a publication is in contemplation, and that in addition to Tables of the Scripture, proper names and Scripture Chronology, several valuable tables will be subjoined from Townsend's Chronological Arrangement of the Old Testament Scriptures, a new and costly English publication, of rare excellence, but almost unknown in this country. May the Divine Blessing prosper the undertaking.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 7.

JUNE, 1824.

Vol. I.

ST. GEORGE'S CHURCH SUNDAY SCHOOL ASSOCIATION—continued.

If your efforts are successful in impressing religious truth on the minds of your pupils, you lay an instant foundation for happiness in this life, such as the votaries of sensuality and vice never can experience. You powerfully operate also on the general happiness of the community, which must be increased or diminished in proportion to the prevalence of religion and morality in the minds and in the conduct of the individuals who compose it. Temperance, industry, frugality, decency of manners, are probable fruits of your exertions, beneficial to society, and conducive to individual happiness. These are benefits which should extort the approbation of those whose views extend not beyond the present state. But, my friends, if you yourselves have been awakened to the awful realities of a future state of existence ; if, enlightened by the word and spirit of God, you see this life in no other light than as a season of preparation for that which is to follow ; if you have realized in your experience the depravity of the human heart, its proneness to every evil way, and the certainty of the everlasting ruin of the soul, if it be not brought from its natural darkness into spiritual light, and from the power of Satan unto God ; if you believe that change which is indispensable to future happiness, to be the work of the spirit of God, and that the renewing and sanctifying

influences of that blessed agent are to be obtained by the diligent study of the sacred Scriptures, by constant prayer, by the use of all the means of grace ; if these be your impressions, what an unspeakable advantage must you perceive, in institutions like these. They assist in affording to your sinful fellow-beings these means ; they become under God the instruments of their salvation.

Next to the assurance of your own interest in the mercies of redemption, can you conceive a greater recompense for your labours than that of being the honored agents of Jehovah, in the salvation of immortal souls ?

Be faithful Teachers of the Sunday Schools, in sowing in the minds of your pupils, as their several ages and abilities may admit, the seeds of religious knowledge. In your more familiar communications you may impart many things to them, in a way more easy of comprehension, than the instructions of the pulpit, which are generally adapted to maturer years, and more ripened understandings.

I have reason to believe that your practice has anticipated these instructions, and that visible have been the effects of your faithful unwearied labour of love. I rejoice also in the belief of another beneficial result of the undertaking in which you are engaged. It has been the means of bringing into acquaintance with each other the seriously and piously disposed among the younger part of the congregation. They thus become helpers of each other's joys, bearers of each others burdens, in their progress towards the heavenly Canaan. Many a young convert to religion has had to regret, in lonely solitude, the want of a religious friend to be the depositary of his confidence, his adviser in his spiritual conflicts, his fellow traveller in the ways of holiness.

These institutions, I would fain believe, now contain many, and I pray to God they may shortly contain many more, who, having known the delights of spiritual conversation with the humble followers of Christ, will rejoice in the opportunity of taking by the hand their brethren and sisters disposed to become their fellow labourers in the vineyard of usefulness—their fellow travellers to the happier country, where their labour shall meet its reward.

Your pastor, also, has not been, and is not now, without a parental interest in countenancing and assisting your operations. He finds in the teachers of these schools some of the best supports and encouragements of his ministerial labours. To observe the progress of true piety in the younger part of his charge, to find frequent accessions to the number of those who have been constrained to abandon the vanities of life, and devote themselves to God, to have for the success of his ministry their prayers, and to witness and join in their endeavours to do good, are services of satisfaction of the most estimable nature.

It is my earnest wish that your laudable past efforts may be eclipsed by the lustre of your new achievements ; that the number of teachers may be enlarged, that your pupils may be multiplied, and that, notwithstanding the unavoidable discouragements that may occasionally meet you in your progress, the Sunday Schools of this Church may continue to flourish and increase, and the labours of their conductors be rewarded with signal blessings from on high. Be much occupied in fervent prayer to God for these happy results. Without it you cannot expect success. Prayer, serious, devout, importunate prayer is the means of its attainment. Be circumspect in your personal habits and demeanour, evidencing by all your actions that your present engagements are the result of clear convictions of religious duty, and ardent desires to glorify God, and do good to the souls, as well as to the bodies, of your pupils. This will ensure acceptance to your prayers. " If any man be a worshipper of God, and doth his will," says St. John, " him he heareth." " Whatsoever we ask of him," says the same apostle, " we receive of him, because we keep his commandments, and do those things, that are pleasing in his sight."

REPORT OF ST. GEORGE'S CHURCH ASSOCIATION.

The Board of Directors of the Sunday School Association of St. George's Church present this, the first Annual Report of their proceedings, to the association with mingled sensations of gratitude and hope. They are grateful to the Giver of all good,

for having been enabled, through the past year, to execute the trust reposed in them, by the attainment of some of the great objects of the association; and they indulge the pleasing hope, that now the difficulties of new and untried measures are obviated, the progress towards the accomplishment and permanent establishment of every object of the Society will be rapid and complete.

This Association was instituted "to encourage and support the Sunday Schools attached to this church; to interest the congregation in their welfare, to provide proper accommodations for the scholars, both in school and in church, and to make the necessary arrangements for their instruction, and for the increase of their numbers, so as to extend the Sunday School system as much as possible."

A constitution formed for this purpose was adopted on the 5th of March, 1823, and subscribed by a respectable list of individuals, both male and female, attached to this church.

At the first meeting, on the 5th of March, 1823, the Rev. Dr. Milnor, our beloved pastor, (whose zeal in the support of Sunday Schools is so well known,) took the chair, and opened the meeting with prayer, when the object of the meeting having been stated, Mr. Hill, as a delegate from the general committee of the Union Society, represented it as the wish of that Society, that such associations might be formed in the several congregations.

This was a gratifying commencement, as an agreement of our views and objects with those of the General Union Society, is so likely to be productive of general good.

At the meeting of the Board of Directors, in May last, Mr. Smith reported that thirty-six prayer books had been obtained from the New-York Auxiliary Bible and Common Prayer Book Society, and an offer was made from the agent of that Society to supply this Association with Bibles in case of need—which offer was thankfully acknowledged.

At a subsequent meeting it was determined to divide the neighbourhood of the church into districts; to each of which should be appointed one of the male members of the board to visit the houses of the district from time to time—to procure

scholars for the respective schools, and in the prosecution of their labours, to make themselves acquainted with the necessities of the poor families therein—to counsel them, and in all cases of need or sickness, refer them to the proper institutions for relief. And that to each district there should be assigned a female member of the Association, who should act in concert with the male local visiter, as occasion required.

It was also determined that the male and female members of the Board respectively, together with other members of the Association, should be organized into male and female committees, to visit the several schools, and to remain with the scholars during Divine Service, for the purpose of preserving order in church, and that these committees should be called Gallery Committees.

Certain rules for the government of the Sunday School Galleries were then framed, and have been acted upon by the respective committees with advantage ; but still there seems to be room for improvement in the plans of management of Sunday School children in church, it being difficult to preserve order among them, and much more difficult to interest them in the solemn services of the church, which they often disturb by their irregularities, notwithstanding the utmost endeavours of the committees to prevent them.

The advantages of dividing the neighbourhood of the church into districts, and appointing visitors for each district, for the purpose before mentioned, have been very apparent.

Many scholars have been procured for the schools ; the visitors have become acquainted with the necessities of many poor families, living in obscurity and want ; and have been enabled to relieve them, and to give them salutary advice and counsel ; and in one of the districts, where the visiter is a benevolent physician, medical assistance and advice have been freely dispensed, and many poor children have been vaccinated, who were alarmed by reports of the small pox in their neighbourhood, and grateful for being relieved from the danger. The reports from that district are highly satisfactory :—they intimate that the gratification experienced in visiting the district, was very great ; that the visiter was received with civility in

every instance, and in many with warm expressions of gratitude : that some who had removed from other districts, were anxiously waiting for visitors to invite and direct their children to a Sunday School, and received the long expected invitation with the liveliest sensibility.

This is as it should be ; and the Board hope it will operate as a stimulus to other visitors, to " go and do likewise." " They shall in no wise lose their reward." It is not one of the least advantages of the Sunday School system that it enables the christian to exercise a more diffusive benevolence than would be otherwise within his reach. There is a pride in the human heart which rejects too often the best counsel and advice directed immediately to the correction of *its own* errors or sins, and sometimes even to the alleviation of *its own* wants : but when a visitor calls on a parent to do good to his child, what heart but the most obdurate and unfeeling can be unthankful or indifferant. If gratitude be excited to the visitor, it will lead to respect for the disinterested motive and object of his visit ; and this may lead to a love of the religion which inspired the motive, and this to the salvation of the soul of both parent and child.

This does not *always* take place ; but if it does *sometimes*, (and that it *does* experience proves,) how high is the honour, and how great will be the reward of those who thus are the active instruments of turning these parents and children to righteousness :—" they shall shine as the stars for ever and ever."

The subordinate good which is often effected by such visits, ought also to be a stimulus to Christians to engage in them. It is true, that all visitors are not able to administer medical aid ; but all are able to direct those who need it where to find it. Besides the public institutions, there is in this association a visitor, who, being a physician, has expressed his desire that sick poor, and those to be vaccinated, may be sent to him, and he will cheerfully give them every necessary attention.

The Board hope to be excused for saying so much on the visiting committees, because of the immense good they are calculated to produce, and because more labourers are wanted in that important part of the vineyard ; and it seems to be necessary to excite attention to it.

The Board have the satisfaction of stating, that a library has been provided, and now belongs to this association : it is kept in the lecture room, belonging to St. George's church ; it is accessible every Sunday afternoon, and on the evening of the weekly lecture after service ; and it is under the care of a librarian and assistant, appointed by this Board, with a committee of three persons. For particulars relative to the library, the Board refer to the report of the librarian.

The books principally consist of donations by individuals ; but more are wanted, as some wear out and decay, and others are injured or lost : and, although the Board have made an appropriation of fifty dollars for the increase of the library, it is hoped this will not lessen the zeal of the congregation in making donations. The advantages of a library are very considerable ; the privileges of it are excellent means of reward to those Sunday School pupils who deserve rewards ; and the loss of those privileges is felt to be a severe punishment to those who deserve it : besides which, the advantages of the library are enjoyed by the teachers and members of the congregation.

A neat and appropriate plate for the use of the library, enabling us to insert the name of the donor of each book in its front has been engraved, and presented by Messrs. P. Maverick and A. B. Durand, to this Association, for which their thanks were returned by the President and Secretary.

A member of this church, and a friend of Sunday Schools, has given an excellent example worthy of being followed by others : he has given the proceeds of a fowling piece which amounted to thirty-five dollars for the use of the library ; if this benevolent individual has not literally converted " his sword into a plough-share, or his spear into a pruning-hook," he has acted in the true spirit of a disciple of the Prince of Peace, and the books which have been added to the library by this donation, will act as so many plough-shares and pruning hooks to uncultivated minds.

Amongst the obligations which this Association is under for support and patronage, the Board have to state with pleasure the kindness of the Vestry, who have provided rooms and fuel gratuitously for the schools No. 6, 10, and 33 : the aid and co-operation of the Vestry, in the laudable objects of this institu-

tion are as gratifying and acceptable to this Association, as they are honourable to themselves.

The Board have provided accommodations for the schools No. 24 and 34, at the annual expense of twenty dollars each.

A system of rewards has been adopted by the Board, which they have found very beneficial.

For a particular statement of the several schools, the Board refer to the annual reports of the superintendents.

In October last, a sermon was preached by the Rev. Dr. Milnor, at St. George's church, for the benefit of the Sunday Schools under the care of this Association, and a collection was taken up, amounting to one hundred and sixty dollars and seventeen cents ; on which occasion the scholars were assembled in the church, and took a part in the exercises. The sum of fifty dollars was afterwards received as a donation to the same object, from Mr. Thomas H. Smith.

Out of the moneys thus received, the Board paid over, to the Parent Institutions, the sum of one hundred dollars. As this payment may require explanation, the Board take this opportunity of stating that those institutions supply our schools with the necessary school books.

The Treasurer of this Association reports a balance in his hands of eighty-eight dollars and seventy one cents ; from this amount the appropriation made by this board, for the increase of the library, must be deducted, which will leave barely a sufficiency for the payment of the current expenses of the coming year.

Thus have the Board presented to the Association a brief statement of their proceedings during the year that is past, agreeably to the constitution which requires it of them. They have avoided making any observation on the importance of the Sunday School system, because that importance seems to be acknowledged by the whole Christian world, as the printed surveys of Sunday Schools will show ; for they give a statement of nearly a million of Sunday School Scholars, and of one hundred thousand Teachers, exclusive of an immense number of schools not reported ; but the Board would say a few words on the value and importance of Sunday School Associations, with the hope that their usefulness may be extended.

There was an opinion gaining ground that the affairs of Sunday Schools were intended to be chiefly confided to the young, and that the elder members of society were not expected to take any considerable share in them; but this would deprive the institution of some of the most valuable and important assistance, which the formation of Associations eminently shows.

There are departments in the conduct of Sunday School concerns in which the experience of age is most wanted; particularly in the visiting department, and the intercourse with parents and adult scholars; besides which, the co-operation of all is requisite in providing rooms and accommodations, and supplying the means for carrying on the system. The work is a glorious work; and if in common concerns it may be truly said that what is worth doing at all is worth doing well, much more may it be said in those concerns which have for their immediate object the glory of God, and the salvation of man.

There is another advantage flowing from such associations which we must not omit to mention, and that is, the opportunity they afford to the members of the Church and congregation to which they belong to become acquainted with each other, and unite in promoting *one common and laudable object*.

Those who meet every Sabbath-day in the same place, and join together in the same devotional services, have a bond of union which should be cemented by *benevolence* as well as *piety*; and although our good will and christian affection ought to extend and will extend in the heart of the true disciple of Christ, to all his fellow Christians, of every denomination, yet the scene of his active duties must be limited to a much smaller circle than his desires; and what circle can be more interesting to him than that in which he statedly presents himself at the footstool of the throne of grace and mercy?

This Board, therefore, invites the co-operation of every member of the church and congregation, who can be useful in promoting the glorious cause of Sabbath School instruction, which has for its legitimate object the glory of God, in the salvation of man; and we have the sacred promise of Him whom we profess to serve, that "he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

[For the American S. S. T. Magazine.]

QUESTIONS FOR SUNDAY SCHOOL CHILDREN—continued.

- Did Jesus Christ die to save us? When he tells them they ~~must~~ pray to him and love him, *do they*?
- Don't you want to hear something about him—*how* he died? Where can we read what God wants us to do, and what we must not do?
- But first I must tell you, that every body in the whole world was so bad, that God said they must die, and after that be miserable forever; for when God tells them in the Bible, they must not swear, they *will* swear, and say bad words; when he tells them they must pray to him, and love him, they won't pray to him nor care any thing for him. So God looked down from Heaven, to see if there were any that minded him, and all were bad; there was nobody good, for we are thinking bad, and doing bad, and talking bad all the time, and people who do so, must be punished, and can't go with God, who is so good and holy.
- Are there some people that don't get drunk, nor swear, nor tell lies?
- But then who was so good as to pity us and feel sorry to see us all going to destruction? Are they good if they don't love God?
- God himself*; though we behave so bad to him; when you learn to read the Bible, you can read all about it, how much God loved us when we hated him. No: if we *don't* fight and say bad words, and steal and get drunk, yet if we don't love God and pray to him and go to church, we shall never go to Heaven.
- And when God was so sorry for us, what did he say he would do to save us and make us good that we might go to Heaven and live with him? Well, when God looked down from Heaven to see if there was any body that cared for him or loved him, did he find any body good?
- He sent his own Son to die *instead* of us as I told you before. What is the name of this Son of God? What are we doing all the time?
- And now I shall ask you, about what I have told you, to see if you attended to me. Then what did he say must become of us?
- Is every body in the whole world, good or bad? And *must* we go there; did nobody pity us?
- Are *you* good? Where can we read all about how God pitied us and loved us, though we are so bad to him?
- What did God say must be done to us all, because we are so bad? And what did he do to save us and make us good?
- When God tells people in the Bible they must not swear, do they mind him? And now I am going to tell you all that our Lord Jesus Christ did for us wicked sinners, and if you will not listen to me, and keep still, and think about what I am telling you, I must stop and not talk to you any more, for I cannot dare to talk of God and Jesus Christ to children who are playing and will not mind me; and when I tell you all that he did, you must try to think "Jesus Christ did it because I am so bad, and I won't be a bad child any more, but I will love him and pray to him to make me good."
- Will you do so?
- First, Jesus Christ came into the world a little baby, and his mother was poor, and he was born

in a stable, and instead of a nice warm cradle, as other little babies have, he was laid on straw in a manger; you know what a manger is; and then he was so good that he minded all that was said to him, though he need not have minded, for he was *God*; remember always that Jesus Christ is God, the great and high God; don't forget that. But he was a man too, and he kept all God's laws, and never once did any thing bad. Oh! he was so good as nobody ever was besides him in this world, and as soon as he was grown up a man, he went about doing good, and he cured all the sick people, and he made blind people see, and deaf people hear, and lame people walk, and he cared for the poor, and the sick, and told them all about God, and prayed for them, and talked to them, and many times he would go all day hungry, just to talk to the people, and do them good.

When any body is talking about God and the Lord Jesus Christ, should not children be still and think about it?

What should they think when they hear all that Jesus did?

Did you think so when I was telling you about him? Oh! think how much he did for you, and yet you

won't just think about him one little minute.

Was our Lord a little baby when he came down from Heaven to save us and make us good?

Was his mother rich?

Was he born in a house?

Had he a nice warm cradle as other little babies have?

What was he laid in?

Do you remember the little hymn, beginning "Hush my dear, lie still and slumber?" There is a very pretty verse in it which says,

"Soft and easy is thy cradle,
Cearse and hard thy Saviour lay
When his birth-place is a stable,
And his softest bed was hay."

Did he ever do any thing that was bad?

Is Jesus Christ God?

Was ever any body as good as he?

When he was grown up a man what did he do?

What did he do for the blind people?

And what for the lame people?

What for the sick and poor people?

Did he pray for any of them or talk to them?

And now if you want to be like him you must help sick people and poor people too.

SUNDAY SCHOOL AFFAIRS IN NEW-YORK.

The following discussion took place at a late meeting of the association of Sunday School Teachers, on the question—Who are the most proper visitors from Sunday Schools? The question was opened by a teacher, who thus stated his views of this interesting topic: "It has been decided in this society that the success of *teachers* depended mainly on visiting the families, connected with their Sunday Schools. Let us view this subject in its several bearings, considering the *teacher* as the most suitable person, and the one best adapted for all its purposes. The

benefits then resulting from visiting are three-fold. 1st, To the parents. 2d. To the child. 3d. To the teacher. To the parents it gives a more familiar acquaintance with the high objects of the institution, and induces a consequent attachment to the School as a beneficial privilege to their children ; it creates a stronger regard for the teacher, and a better reliance upon him for the faithful performance of the task he has willingly assumed ; while the beneficial effects on the scholar are, love of his teacher, and a laudable ambition of being noticed by him, and commended for his attention and correct behaviour at home and at school. To the teacher it gives a knowledge of the habits and disposition of the child, and the character and circumstances of the parent ; the value of which, experience alone can convince him. From these premises it is evident, that the result being such to the teacher, as here mentioned, he is the only proper visiter from the school, inasmuch as it renders him better acquainted with the concern he has in hand, and the more capable of conducting it. Considered in the light of a benefit to the parents, who can come to them more acceptably than the actual personal instructor of their children ? Who can better acquaint them with the objects of the institution, and give them a more correct detail of the rules and plans of their particular school, or of the progress of the children, their merits and their faults ? For all these purposes it is evident that the class teacher alone is competent ; and who would they more naturally be pleased to see as a visiter from the school, if not the teacher ? The most ignoble among our Sunday Scholars will, doubtless, feel a touch of ambitious pride as he sees his teacher approaching his house : and he will say to his companion, ' that's my teacher,' and running before him to his parent, he will exultingly exclaim, here comes *my* teacher. Alter the circumstance, and you will destroy the interest. For example, a visiter from the school approaches ; the child indifferently points him out to his fellow, if he knows him at all ; (which is not probable) then allows him to pass almost unheeded by, and how differently then will he report his approach. Where is the exulting look and animated tone of ' here comes *my* teacher.' They are changed for words like these, cold-

ly uttered, 'mother, here comes *somebody* from the Sunday School.' This single fact speaks loudly in favour of my position, and seems to me to decide the question. But what effect has it on the teacher? I may say it is all, and every thing. It informs him, gives him experience, and fits him the better for his work; affords him new and valuable advantages, and above all, it *interests* him in the cause. Indeed, I cannot well understand how a teacher can feel interested as he ought, without visiting. This last advantage is one of the greatest weight, and I think the strongest plea in its favour; and here doubtless is the reason why the teacher who begins with much zeal, soon retires dissatisfied; he has not allowed himself patience and perseverance to survey the rich field of his stewardship. He does not attempt to explore it: perhaps a single walk over the field allotted him would have quite convinced him that he *could* be useful, and might introduce him to some rich discoveries, that would seem to offer him a pleasing hope of success in his labours." In connexion with these remarks, the opener of the question stated several evidences from his personal experience in visiting his own class, which he did regularly once a week on Saturday; all of them most happily illustrated and enforced his position; among others, he stated, the pleasing results among several formerly careless and indifferent families; who soon greeted him with a cordial welcome on the expected day; the arrangement and economy of their apartments gave ample evidence of the respect and regard they had for the visiter, because he was the *children's teacher*. The boy, who at first was always at play, and if seen at all, was dirty and ragged, was now kept home, made ready, and waited to see his teacher. He remarked, in conclusion, I have now laid the question plainly before the meeting, according to the views my experience has supplied. Much more might be said on all these points, but I think the facts I have mentioned, (for which I vouch my personal experience) point emphatically to the teacher, saying, "there, is the *most useful visiter* from your Sunday Schools." A superintendent replied, that although he approved of the sentiments that had been offered, yet he thought much might be advanced in favour of visiting otherwise. That an appointed visiter left op-

portunities for the teachers to give their time to other useful purposes ; one advantage on the part of such a visiter was more complete leisure to perform his duty, not having it connected with the cares of teaching ; and also a farther facility was obtained by having a particular district assigned him, and compactly under his controul, while the *teacher* visiting, might find the objects of his pursuit in every different direction. He allowed that no teacher could expect to have the same influence with his class without visiting, for it would be as it were, rowing against wind and tide—an opposition scarcely to be contended with ; for without a knowledge of the habits and dispositions of his scholars, the teacher was quite in the dark, and could not succeed with success or safety. A social acquaintance would quicken affection on either side : this can only be understood by those who visit. He thought that special visiters, not otherwise connected with the school, was a plan that had more advantages than had been generally allowed, in the opinion of others. He would state, however, that the teachers connected with his school, found much facility in the plan of visiting on Sabbath afternoon. They usually made two visits after the hour of worship, at which time the whole family was likely to be at home, and at leisure : this plan, he thought, offered a more suitable season and opportunity than working days in the week ; and a teacher, by so occupying his time, might visit all his class in a month. If teachers were to be visiters, he would strongly recommend the practice.

(*To be continued.*)

STORY OF BENEVOLUS—continued.

The following anecdotes, said the superintendent, are strong arguments in favour of my method of treating juvenile delinquents. Two of my boys, Charles and Edgar L. had behaved very improperly during divine service, and persisted in their fault although they were repeatedly reprimanded by their teacher. After the congregation were dismissed, these boys were detained, and when I had sent away the rest of the scholars, I called them

up to me, and sitting down on a bench, I placed one each side, and as near as I can recollect addressed them as follows : Do you not know that one of our rules is, to be always still, and do you not know, that our first rule is to mind your teacher ? You first broke the rules of the school, you have disobeyed your teacher, you ought to come here to listen to the man of God, who comes to teach you to be good, and to show you the way to Heaven, you will not listen yourself nor let others hear.

You know, as well as I do, that it would be impossible for us to teach a Sunday School, were all the boys to do as you have done ; and I think it would certainly be unjust not to punish you for the great crime you have this day committed. At the mention of the word punishment, the younger of the two looked as if he would have absconded, if he had an opportunity, and the eldest as if he would have punished me if he dared. I dwelt particularly on this, that I not only disliked to punish them, but that I would much rather receive the punishment myself, than think that after all the pains I had taken to instruct them, and to keep them in the right way, that they would still disobey me. And it was more painful to my heart than any punishment that could be inflicted upon my body—and how great will be your mother's grief, my dear boys, when she hears of your misconduct. If you would only think, for a moment, how happy your mother would be to hear of your good behaviour, how rejoiced I should feel ; and it is so easy to make me glad and your mother too, who loves you so much. You could make her heart glad ; and would you not like to make your dear mother happy ? They still remained sullen, and did not appear to be at all affected. I had expected that the mention of their mother would have touched their feelings, and now there remained but one resource, to *forgive*, had I punished them I might have acted justly towards them, but would that have carried any conviction to their minds ? They thought of nothing but the punishment they were to receive, and perhaps were determined in their own minds, if they were punished this time, they would play truant so as not to be in danger a second time ; therefore, taking them each by the hand, I said slowly and emphatically, I forgive you both, and if you are sorry, and do so no more, may God forgive you,

and your mother and I will be so happy. These words were so unexpected, they acted like an electrical shock. When I had taken their hands, they had shrunk back and exerted themselves to release their hands, but when they heard the word *forgive*, the blood that anger had called, flew from their cheeks, and they both burst into tears, it was a triumph of mild and temperate discipline ; it was even more than I had expected ; I was now assured that they were truly punished, for they felt a deeper wound than the marks of the rod, and more lasting in its effects ; they wept, and their tears were those of soul-felt penitence.

Thus, sir, I gained my object, and accomplished more than I could expect from corporal punishment ; and I am convinced that a mild and forgiving disposition, patient and even temper, with a little discretion, will be found by Sunday School Teachers, if they will only give it a trial, much more effective than sternness, inflexibility, and force. But it would be much better, said B., to gain such a victory over the boy's feelings in presence of the whole school ; could it be done, it would be preferable : It would be better, but it cannot be done. There are always a sufficient number of boys in every school, who would laugh at any thing of the kind ; it would be very difficult to keep a boy's attention fixed upon you for any length of time, and if they saw one boy laugh at them, it would destroy all the impression your words might make upon them. The next thing to be considered is the difficulty of maintaining perfect silence in the school, which is always necessary in an affair of this description ; few boys can be found who would not be made more obstinate and hardened by being reprimanded in public. I have seen boys myself laugh when reprimanded by the visiter who was a stranger to the boys, and who might be expected to produce a more striking effect than a reprimand from one whom they had been accustomed to see.

The effect of mental punishment can be seen in the following anecdote : John B. was a restless, troublesome and very inattentive boy. Nothing that we could do was sufficient to keep him in his seat or make him look on his book ; his teacher kept him in school when the rest of the scholars had been taken to church ; the doors were locked, the windows were closed, and

he was left with his teacher who ordered him to stand up on a bench ; a book was given him, and he was told as a punishment for his restlessness and inattention, and since he was determined to stand up in school hours, and not look on the book which was given him, he must stand up one hour on the bench, and he must hold his book up in his hands, but must turn his head either one way or the other so as not to be able to see the book ; he was told that the reason of this was to tire him so that he might wish to sit down when he came in the afternoon, and that by keeping his head turned to one side or the other, he might perhaps be inclined to keep it straight for the other part of the day ; had this been done in school, perhaps he would have stood on the bench and made wry faces, or the boys would have made wry faces at him, which would have been equally as bad ; the boy in a moment after he stood up, began to cry, the reason was he had nothing to engage his attention, but the thoughts of the punishment ; and, indeed, from practice I know that the punishment is increased ten fold. As the boy held the book in his hands, he was the most pitiful object I had ever seen, the tears running down his cheeks, the silence of the place, no answer to his crying but the echo, and his thoughts of having to stay there an hour were, in such a situation, to him insupportable ; he turned his face first one way and then the other, increasing his crying every time his eye met the book.

After he had been standing about five minutes, which to him appeared tedious as hours, he asked his teacher if the hour was up yet—when he was told not more than five minutes had elapsed, he hung his head in silent disappointment. Such a moment as this, was well adapted to reproof, the tone of mind, the darkness, the silence, the slow impressive voice of the teacher as he calmly and tenderly told the boy his duty, produced an effect upon the child's mind almost indelible. This, said the superintendent to B., is the system of punishment ; inflict it on the mind, not on the body, make them think of their crime, not of its punishment. I give you this word of advice, let your punishment be given mildly, your reproof tenderly, your advice affectionately, and it will always have double weight, and your work will be done effectually.

A.

May 25, 1824.

Vol. I.

27.

THOUGHTS ON EARLY RISING.

. The order of Sunday Schools is too often déranged by the late appearance of the teachers at their posts, which, doubtless, in many cases, may be referable to late rising. I would present, for the consideration of *such*, and the imitation of *all*, the following holy patterns from the divine records ; from which it appears that Patriarchs and Prophets, and holy women of old, following the steps of their divine exemplar in the pursuit of their pious duties, went ardently and early to their holy work, strictly according to the apostle's memorable precept, " not slothful in business"—" fervent in spirit, serving the Lord." Let S. School Teachers " go and do likewise." Let their first and earliest occupations be with God, that they may be kept unspotted from the world " and thus entering early on their labour of love, before the temptations of the world alienate their hearts from duty, they shall have done something, however little, to the praise of the master whom they serve, who requireth in a steward, " that he be found faithful."

" Jesus came unto the mount of Olives ; and *early in the morning* he came again into the Temple ; and all the people came unto him, and he sat down and taught them." (John viii. 1, 2.)

" And all the people came *early in the morning* to Him, in the Temple, for to hear Him."—(Luke xxi. 38.)

" And they (the Apostles) entered into the Temple, *early in the morning*, and taught"—(Acts v. 21.)

" And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices that they might come and anoint Him, and very *early in the morning* the first day of the week, they came unto the Sepulchre at the rising of the Sun."—(Mark xvi. 1.)

„ Abraham got up *early in the morning*, to the place where he stood before the Lord."—(Gen. xix. 27)

„ Jacob rose up *early in the morning*, and took the stone that he had put for his pillow, and set it up for a pillar, and *vowed a vow*."—(Gen. xxviii. 18.)

„ Moses rose up *early in the morning*, and builded an altar".—Exod. xxiv. 4.)

The Necessity of Perspicuity in S. S. School Teachers. 211

"Joshua rose up *early in the morning*."—(Josh. iii. 1.)

"Job rose up *early in the morning*, and offered burnt offerings, according to the number of his sons."—(Job i. 5.)

"Thus did Job *continually*."—(Job i. 5.)

The pious Psalmist says, "My voice shalt thou hear in the morning, O Lord ; in the morning will I direct my prayer unto thee and look up ; and again, thou art God, *early* will I seek thee."—(Psalms 5. 3. & 63. 1.)

[To the Editor of the S. S. T. Magazine.]

Baltimore, May 1st.

Dear Sir—The task of S. S. Teachers has been, generally speaking, but little respected ; since, however, the difficulty and importance of such a task have been made known, and suitable preparation in those engaged in the work is acknowledged and regarded with the attention it deserves : it has risen in public estimation, and as the means of acquiring useful knowledge relative to plans of government, and instruction, have greatly increased, we may flatter ourselves with the assurance of ultimate success.

I know of no means more likely to be useful in disseminating this information than your Magazine : should the following remark throw any light upon a subject that has engaged my attention please to give them a place. O.

THE NECESSITY OF PERSPICUITY IN S. S. TEACHERS.

The first instructions given to young people may be considered as a primary kind of preaching, more difficult than is generally imagined, and oftentimes more useful than the brightest and most laboured discourses. The effect of perspicuity does not consist in making ourselves understood, but in speaking in such a manner that we cannot be misunderstood. The S. S. Teacher who teaches children the first elements of religion, cannot be too clear and intelligible. No thought or expression should

fall from him above their capacities. Every thing ought to be adapted to their strength, or rather I might say to their weakness. They must say but few things to them, express them clearly, and repeat them often: they should not speak hastily, or with rapidity, but pronounce every syllable distinctly; give them short and clear definitions, and always in the same words; make the several truths evident to them by known example, and familiar comparisons; speak little to them, and make them *speak a great deal*, which is one of the most essential duties of a teacher of youth, and the least practised.

We must call to mind the happy saying of Quintillian “that a child’s mind is like a vessel with a narrow neck, in which no water will enter, if poured *abundantly* into it, whereas, it fills insensibly, if the liquid be poured *gently*, or even by *drops*.” The teacher must proceed gradually from these easy steps to something bolder and more elevated, according to the children; but he must always take care to adapt himself to their capacity, and to descend to them, because they are not in a condition to raise themselves to him. This task, thus to teach the young who very often want either capacity or attention, the first principles of religion, there is nothing more tedious or distasteful to a teacher of genius, who may have a great deal of vivacity. But did not that great apostle of the Gentiles, St. Paul, in imitation of our God, manifested in the flesh—(1 Cor. ix. 22.)—make himself weak with the weak, in order to gain the weak; and must not others have had the same patience with us, when they taught us the alphabet and catechism, &c. Is it agreeable to a father to stammer out half words with his infant son, in order to teach him to speak; *yet this gives him pleasure*. Call to mind the tenderness of a hen, who covers her young ones with her extended wings; and hearing their feeble cries, calls them with a tremulous note, in order to shelter them from the bird of prey, who, unrelentingly, snatches away such as do not fly for safety to their mother’s wings. Lastly, the love and charity of Christ who vouchsafed to apply this comparison to himself, has been infinitely more extensive—(Math. xxiii. 37.)

This is what we must represent, says St. Austin,* to ourselves, when we are weary of descending to the *puerility* and weakness of *children*, and repeat incessantly to them the most *trite things*, run them over one hundred times.† It often happens, continues the same father, “that we take a singular pleasure, on showing friends newly arrived at the city we live in, whatever is beautiful, uncommon or curious; and the sweetness of friendship diffuses a sacred charm over things which would otherwise appear exceedingly tiresome; and gives them, as to ourselves, all the graces of novelty.” Why should not charity produce the same effects in us that friendship does, especially when the thing proposed tends towards making God himself known to men, who ought to be the end of all our knowledge, and all our studies?

EXTRACT FROM WARDLOW ON ECCLESIASTES.

Eccles. 7. 16, 17—“Be not *righteous* over-much; neither make thyself *over-wise*: why shouldest thou destroy thyself?”

“Be not over-much *wicked*; neither be thou *foolish*; why shouldest thou die before thy time?”

This seems to be an instance of serious and impressive *Irony*; ‡ of which the subject is, the line of conduct most *prudent* to be pursued; supposing the *end in view* to be *the securing of favour, honour, and prosperity in the world*. Religion is a matter in which the *world* is fond of *moderation*: beware then of assuming an appearance of sanctity greater than they approve of. So do not assume an appearance of too much *wickedness*: Deal *prudently*.

The 17th verse *must* be ironical: it cannot possibly mean that we may be wicked if we keep within bounds.

* St. Austin's admirable treatise upon the method of instructing catechumens, ought to be read by all who have the tuition of the young at heart.

† Scripturally illustrated. “line upon line; precept upon precept: here a little and there a little.”—Isaiah xxviii. 10. 13. (Ed.)

* Irony—(from *Ironie*, French) a mode of speech in which the *meaning* is contrary to *words*.

Ironical—Expressing one thing, and meaning another—speaking by contraries.

SWIFT.
BROWN.

Read ch. 11. v. 9, 10, as an instance of Irony. (Rejoice, O young man in thy youth, &c.) and read 1 Kings, ch. 18. Elijah's Irony.

And to show the *impossibility* of being "righteous over much" read 2 Cor. 5. 17.—1 John 11. 3.—Phill. 3. 13, 14.—Col. 3. 4.—Rom. 12. 1, 2.—Gal. 5. 24.—1 John 2. 15.—Matt. 6. 24.—James 4. 4.—2 Cor. 7. 1.—2 Pet. 1. 5. 7.—Rom. 14. 7, 8.

Wardlow.

Can a man love God *too much*; be *too spiritually minded*—*too benevolent*?

SUNDAY SCHOOL FACTS AND ANECDOTES.

The beautiful effects of that "grace and truth that came by the Son of man, and that has appeared unto all men, teaching them to deny themselves all ungodliness, and to follow peace and holiness," is predicted in terms most simple and expressive by the prophet Isaiah—"the wilderness and solitary place shall be glad—it shall blossom as the rose, and instead of the briar shall come up the myrtle tree." "The spirit that is from above, is pure and peaceable," and while it adorns, brightens and purifies the soul—it directs the child of God in all things to adorn the grace and doctrine of our Lord and Saviour Jesus Christ. "The lion and the lamb lie down together, and a little child leads them." An angry Saul becomes full of compassion; and love and mercy possess the soul that was before agitated with storms of passion—the demoniac sets at the feet of wisdom, "clothed and in his right mind;" thus it is, that the grace of God working in his children to do his will, leads them to be "pleasant and lovely in their lives." "The Ethiopian changes his skin, and the leopard his spots;" old things pass away, and behold all things become new; and in the language of the Psalmist—"The Lord takes the poor, the abject and the despised, that he may set them among the princes of the people." This pleasing renovation is often discernable in the walks of the S. S. Teacher; his toils are sometimes rewarded with beholding the children of his tender care.

"growing up as olive plants, and bringing forth fruit in their season," but how worthy our admiration, and love, when we see this delightful change take place in those who have been hitherto despised and rejected of man, considered often as the off-scourings of the earth" fellow-men—yet often considered such as the world would "disdain to set among the dogs of their flock," but the thoughts of God are not as the thoughts of man, and often do we behold many of the oppressed sons of Africa, partaking of "the glorious liberty of the son's of God." Many interesting circumstances occur in the schools for coloured adults: the following is of recent occurrence:—

THE AGED SUNDAY SCHOOL SCHOLAR.

A visiter noticed an aged negro conning over the holy page with the most ardent and diligent devotion; "what, do *you* think to learn to read, old man?" said the visiter: he replied "O yes, massa, me soon learn to read now." "But do you know any thing about the Bible?" "Yes, massa I know—God teach me himself long before, and make me love de truth—but *I do so want* to read this *blessed* book before I die!" Hope, prayer and praise was in his look as he said it; and he again turned to his lesson as a little child. What a commentary on the gospel precept—"press forward toward the mark, for the prize of the high calling in Christ Jesus:" and what are the pious desires thus expressed by the poor and ignorant negro, but the very thoughts of the Psalmist: "O how I love thy law!—it is my meditation all the day—how sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"—(Psalm cxix, 103.)

THE PIOUS STAGE DRIVER.

A traveller taking the outside seat of the coach, and next the driver, an honest looking negro, of sober demeanour, and neat apparel, soon perceived from the tenor of his remarks, that he was piously inclined, and though strangers before, they soon rejoiced together, seeing they were fellow travellers on the high and holy way of Zion. Near thirty years this poor negro had been walking in the truth, and yet in the bond of slavery, and though, in his own words, "he was slave now, his massa no set him free when he die;" yet a Heavenly Master had died and set him free forever from a harder slavery—"the bonds of

sin and death." He stated, that when first converted, his worldly minded master sought to turn him aside from the Heavenly way. He said, "when my massa first find me pray, he give me lash thirty time; but O! me pray *next time too!* but I much afraid my poor massa have go to bad place; for he die poor sinner, never sorry." How bright and pleasantly shines the light of truth here: it may well remind us of the earliest examples of faith and suffering; so this humble follower of the Lord Jesus was numbered among those, who, through faith and patience, inherited the promises—"who endured trials of cruel mockings and scourging, being destitute, afflicted, and tormented."—Heb. 11. 36.

Such are the *effects of the Bible*; how very important then the instruction of the ignorant in Divine Truth.

Extract from Report of Sunday School No. 10, attached to St. George's Church.

"About three years since, we received a boy, who had been dismissed for some misdemeanor from another school. Being of a stubborn disposition and violent temper, we had little hope of success; he, however, remained with us a year, but being guilty of improper conduct, left us. Having made some good resolutions as to his future behaviour, he returned some months **after**, but **soon** transgressed, and again left us. At a subsequent period, he again returned, but it was only to confirm the opinion that on him our labour was spent in vain. The same cause obliged him again to leave us, nor was he ever after near the school, except to abuse the teachers, as they conducted the scholars to church. From this time he continued to increase in wickedness, until about six months since, when the Lord was pleased to meet him in mercy and turn his wandering feet. From the extreme of wickedness, which had at times almost brought his parents to the resolution of casting him off forever, he has become a comfort and consolation to them, is a meek and humble follower of the Redeemer, and an ornament to the church of which he is a member."

THE NEGRO CONVERTS HYMN.

The simplicity and pious tone, of the following lines must excuse their bad English; they were taken down from the actual expressions of a poor Negro Christian and were put into the hands of the Editor, by the Rev. Charles M. of the Methodist

connexion. They are surely dictated in a Heavenly tongue, and will touch the sympathies of the Christian heart. We present them to our readers, that they may meet the eye of the teachers of our interesting schools of coloured adults, hoping that the recital of them in the ears of their attentive pupils may awaken something in their breasts like the pious spirit that seems to have dictated them.

NEGRO CONVERT'S HYMN.

In de dark wood, no Negro nigh,*
Den me look Heben,† and send up cry,
And on me knee so low ;
Me God, on high, in starry place,
See me in night, wid teary face,‡
De good book tell me so.

God send his angel take me care,
He come *he self* and hear me prayer,
If negro heart do pray—
He see me *now*,—he know me *here*,
He say, *poor negro*, neber fear,
Me wid you *night and day*.

So me lub§ God wid *inside heart*,||
He fight for me—he take me part—
He *sabe*¶ me *life* before—
God lub poor negro, in de wood,
So me too lub—to lub how good !
Me pray him *two time* more.**

* "My soul shall weep in secret places."—Jeremiah 13. 17.

† Heaven.

‡ "Lord all my desire is before thee, and my groaning is not hid from thee."—Psalm 38. 9.

"Thou art about my path, and spiest out all my ways."—Psalm 139.

2.

"And the Lord God shall wipe away all tears."—Isaiah 25. 8.

§ Love.

|| My heart crieth out for the living God."—Psalm 84. 2.

"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength."—Luke 20. 27.

¶ Save.

** "Evening and morning and at noon-day, will I pray, and he shall hear my voice."—Psalm 55. 17.

"Seven times a day do I praise thee, because of thy righteous judgments."—Psalm 109. 164.

IMPROVEMENTS IN S. SCHOOLS.

In perusing the British Journal of Education, I find many valuable hints, on the government and management of S. Schools. I have selected a few for your present number, and shall cull from its instructive pages such plans as I think may be useful, and as can be adopted in our Schools. S.

From old Bashford General Baptist S. School, England.

"We have recently adopted the plan of lending tracts to the elder scholars, and changing them every Lord's day : this plan appears to encourage greater diligence ; and we trust will, in the hand of God, be made a blessing to many."

NOTE. It will be perceived that this is on different principles from the loans from the library—it is a gratuitous privilege to the elder children, and calculated to prove a stimulus to them when they might be careless of the reward by privilege of the library : and would be affording them a variety of pious and useful reading, more rapidly (which is very desirable) than would fall into their hands on the regular library plan.—*Ed.*

From Bingham, England.

"A class has been formed from amongst those girls who appeared under serious impressions of mind, and a certain time appointed to meet them ; at which time one of the teachers questions them, and gives them suitable advice, according as their several cases require, and also explains more particularly the nature and importance of experimental religion. The benefits resulting from this mode have been already manifested."

NOTE. Might not each teacher, from time to time, make such a selection from his class ; and as a husbandman, separating his plants of promise, and sheltering them from the sun and the storm, while the hardier ones may remain without the hazard of injuring their growth. Their treatment, as the ignorant and unaffected is, that they are yet "to be dug about," to be pruned and trained ; to be ploughed and harrowed with the assiduous hand of instruction.

This plan would be affording additional culture to these dear children whose minds are already tenderly affected by lessons of piety, and would be defending them from temptations, and watering them ; and to change the simile would be as tending and cherishing the infant brood, so beautifully expressed by an English poet, in his well-drawn picture of a pious teacher.

“ He watched and wept—he prayed, and felt for all ;
 And as a bird each fond endearment tries
 To tempt its *new fledged* offspring to the skies.
 He tries each art—reproves each dull delay ;—
Allures to brighter worlds, and leads the way.”

See this beautifully illustrated under another simile in Isaiah 40. 11. “ He shall *feed* his flock like a shepherd : he shall gather the lambs with his arms,” &c.—Ed.

[For the Am. S. S. T. Magazine.]

ENCOURAGEMENT TO SUNDAY SCHOOL TEACHERS.

Mr. Editor—The attention of your readers was lately called to the discouragement and difficulty which oppose the progress, and beset the path, of S. S. Teachers. It may not be improper to consider also the encouragement which they have to proceed in this glorious cause.

1st. *The value of the human soul.* This is so frequently urged, and is so well understood by the teachers themselves, that although paramount to every other, to dwell on it would be unnecessary. It ought to be, and doubtless is, in a majority of instances, a more powerful incitement to exertion than any other.

2d. *Sunday School Teachers are co-workers with God, in the promotion of his high and benevolent purposes, towards this fallen world.* I say benevolent purposes, for, although the whole scheme of providential dispensations is but one vast plan of benevolence ; and, although it will be found at the last day that the whole mass of iniquity, which rendered earth at times simi-

lar to the abode of fiends, and which has depopulated it by means of famine, war and pestilence, are only necessary parts of that plan ; and although it may, and will be, truly said, at the final day of account, that " God has performed his will in the armies of heaven, and amongst the inhabitants of the earth," and at the same time, that he is just when he judges, and clear when he condemns ; yet inexplicable as it may seem to us at *present*, he has declared in his word, that a great majority of mankind are engaged in opposing his will, and the progress of his truth. All this sounds like contradiction, and might, in addition to the fact that natural and moral evil exist, induce us to question whether God were benevolent in his nature, or whether his purposes towards this world, at least, were of a benevolent character. But the question does not admit of a doubt, and might be clearly proved by reason unassisted by revelation. God being self-existent, infinite in power, so that none can add to or diminish his glory, cannot be supposed to require any thing from his creatures that may be to their harm. Besides, God, whatever be his character, cannot but desire the esteem and obedience of his creatures. Now, he has actually constituted the human mind in such a way that mankind have, in all ages, loved the benevolent, and hated the malevolent part of their fellow beings. This single fact is no small proof that God is a benevolent being. Revelation has, however, forever set this question at rest. The example of his son is sufficient to make known to man the spirit and temper which he approves. To be a co-worker then with a being who is pure and perfect benevolence, considered independently of his other attributes, of wisdom, power, omniscience and omnipresence, is in itself, to a virtuous mind, the greatest incentive : and if great names in this world have, of themselves, added weight to a *bad* cause, what a dignity does it give to our actions, and what encouragement should it afford us to proceed, when we recollect that He, whose eye watches, and whose word blesses all our labours of love, is God over all things ; and that the great of this earth are in his sight less than nothing, and "its inhabitants but as grasshoppers." Let not the Sunday School Teacher then undervalue the dignity of his employment, any more than its effects on a sinful world.

3d. *Sunday School Teachers should derive encouragement from the fact that their labours are eminently patriotic :* no government can exist without the aid of religion of some kind. "The republics of Greece and Rome," says an eminent writer of our country, "existed no longer than they maintained their religion, gross and barbarous as was the religion of both." A more modern republic made an experiment to exalt those which were "no Gods," above the religion of the cross, and the result was the overthrow of herself and the slaughter of thousands of her citizens. Men gave themselves up to the work of destruction in its most horrid form, that of duty and murder ; and the cries, groans and shrieks of misery were heard from one border of her territory to the other. In these cases, polite learning, of itself, was not a sufficient barrier to iniquity ; particularly in the latter, where there were scores of men, whose talents and acquirements, had they been directed to proper ends, might have been eminently useful to mankind ; but it was through the exertions of this very class of men, that this great scene of carnage and death was presented to the world. The strength of our republican government consists then in the morality and virtue of the *mass* of her citizens. Whatever tends to increase these, gives her stability and strength. In this view, Sunday School Teachers are the best friends of their country. They do not aim, indeed, at making their pupils statesmen and heroes ; but, at what is infinitely more important, of making them virtuous and happy ; and experience has proved long since that a more effectual method, for the accomplishment of this end, cannot be found, than is presented in religious instruction.

4. *The Sunday School is a place which may be rendered highly useful to the Teacher himself :* The benefits thus derived are of various kinds. In many instances the Sunday School has proved to the teacher, as well as to the learner, the house of God, and the gate of Heaven. Young persons who have entered it, at first, perhaps, with a view of passing an otherwise tedious hour, have, while communicating knowledge, been themselves taught of God, and have been added to the number of those who shall at last be permitted to walk the streets of the New Jerusalem, and be crowned with an unfading wreath of glory.

If it is the honour and happiness of the Teacher to be numbered among the people of God, he may derive instruction from the disobedience and perverseness of his scholars ; they may serve to remind him of his insubordination to one who is infinitely higher and better than any earthly instructor, and to one who has infinitely more and higher claims to his obedience and gratitude, than any whom he can instruct. If he is called to exercise that charity, which not only hopeth, but *endureth* all things, let him remember how great "contradiction" his master endured for sinners. Above all, let him consider, that his path is that of obedience, and that "to obey is better than sacrifice, and to hearken than the fat of rams." D.

RECOMMENDATION OF THIS WORK.

Sabbath School Union of the District of Columbia and its vicinity.

Board of Delegates, 2d Presbyterian Church,

Washington, 13th April, 1824.

Resolved, that this Union recommend to the several Schools under its care the encouragement of the "American Sunday School Magazine," published in the city of New-York, and that the Secretary furnish a copy of the annual report of this Union for publication therein, together with a copy of this resolution.

GEO. GILLISS, *Secretary*.

With the above, we have had very politely transmitted to us the first Annual Report of the District of Columbia Sabbath Union Society. We most cordially congratulate them on the success that has crowned their laudable endeavours.

The report states, that "the Union was formed in July, 1823, and has under its patronage 14 schools, 77 male and 97 female—in all 174 teachers ; and 1029 white, and 250 coloured—in all 1279 learners.

They have had two general meetings of the teachers and pupils under their care, at both of which addresses were delivered by several of the clergy. The interesting appearance on

These occasions of so many children prevented from committing that sin which has, in so many instances, proved the beginning of an iniquitous course terminating at the gallows, we mean the violation of the Sabbath, and trained up in the paths of morality and religion, has not failed to produce a very favourable influence in behalf of our institution on the minds of the crowded audience who attended.

In giving the concluding extract we will not refrain from expressing our decided approbation of the plan of Union. It remains a matter of surprise and regret, that there should yet be individual societies toiling on without those mutual helps and cheering sympathies, that this work of patience requires, and which a bond of union would so well secure. The great success of the schools of the district of Columbia flows from their "Union." The following is the animating testimony that they bear to the fact.

"The Union sees new reason to congratulate its members on its formation. It has been the means of reviving and giving new energy to several schools within its limits which had been rapidly declining, and would probably have soon become extinct; and it has also tended to encourage those that were in more prosperous circumstances; on the whole, it is confidently believed, that the establishment of similar associations, where they do not now exist, will have the happiest influence in promoting the interests of that inestimable blessing to the rising generation, the Sabbath day school. Providence has smiled upon our efforts, and our hearts are encouraged. While we ascribe to him all the glory, let us return with fresh courage to the arduous and responsible, but delightful task of training immortal beings for the glories and felicities of the paradise of God."

DANIEL BAKER, *President*,
GEO. GILLISS, *Secretary*.

Washington City, 13th April, 1824.

[Extracts from the Port Folio of a S. S. Teacher.]

A THOUGHT ON THE RESURRECTION.

"It is sown in dishonour, it is raised in glory"—(i. Cor. 15. 43.)

Soft and sweet from the vale spring the seeds of the flower
That blossom'd last summer on the brow of the hill ;
I remember how lovely it twined up the bower,
And foolishly thought to have found it there still.

But they tell me the whirlwind had rudely been blowing ;
The full blooming flower had closed its brief day—
From the mountains a torrent that way had come flowing,
And the wind and the flood had quite swept it away.

They had mourned for the plant, for they loved—they ador-
ed it ; [gone :
They had sought out the spot, root and branch were all
But the spring had returned, and in beauty restored it,
And the same well-known flower the valley adorned !

Nature's pages thus opened—the lesson how cheering,
That the death bruised flower should blossom again ;
Bright Hope ! that the friends that made life so endearing,
"Neath the clods of the valley," *not always* remain.

So the Christian is not without hope in his sorrow,
Tho' the wind and the flood sweep his best joys away—
The *spring* is returning—the ETERNAL TO-MORROW !
And in life or in death that "Light" cheers his day.

The seed "sown in weakness shall be raised up in power ;"
Angelic in form it shall spring from the tomb—
Blest Hope for life's garden, that every dear flower,
Like the seed in the valley shall yet again bloom.

S. W. S.

The Editor acknowledges, with gratification, the favours of distant correspondents, and the attentions of valuable city friends. He is desirous that the Magazine should be an American production : and although he has many valuable selections prepared, and abundant resources, yet preference shall always be given to communications, if they are on leading and useful topics. He solicits information from experienced teachers on "improvements in S. Schools."

Notice of the S. S. Union report, and the anniversary celebration is deferred, in order that a more particular account may be given, connected with remarks on the manner of conducting the S. S. Anniversary in New-York, differing, we believe, from any other of our sister societies.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 8.

JULY, 1824.

Vol. I.

THE UNCERTAINTY OF LIFE.

An argument for activity in benevolent pursuits.

"What thy hand findeth to do, do quickly."

The design of this publication is to animate the sluggish to exertion, and to excite to an earnest zeal the cold and indifferent in the Heavenly cause of Sunday Schools. To comfort "the feeble minded and support the weak," to urge the desponding and disappointed to wait upon the Lord, that their hearts may be encouraged, and to say to all, "Rejoice, and be exceeding glad, for great is your reward in Heaven." The subject of this address is well adapted to urge home upon the heart, reflections that may prompt to diligence and fervour at a season "when pestilence walketh in darkness and wasteth at noon day," and to apply to our purpose the words of the divine Young, "Death loves a lofty mark."—"When the proud and strong in health is brought low." When one dieth in his full strength "His breasts are full of milk and his bones moistened with marrow." When death advances amid flowers and luxuriant fruits, when the sun's fervid rays, and the courted breeze is alike charged with poison hostile to life—a season which reminds the *instructors of youth*, "that our life is as a shadow that fleeth before the sun," a season when the bills of mortality number few of the aged, and the melancholy catalogue

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seems to be inscribed with the touching record of Job, "Man cometh up like a flower." We have been led into this train of reflections by considering that the Sunday Schools are under the conduct of the young, and youth is the object of their regard, and teacher and taught may more emphatically than ever say at this season, "We know not what a day may bring forth;" they meet at their delightful house of prayer, "rejoicing as a giant to run his course;" but ere another sabbath "the grave has swallowed them up quick"—to one or other of them the sudden lightning—the raging fever—or the deceitful stream has been the unexpected messenger to summon them to render an account to their Lord of his talents. That time is short, is not only the heavenly estimate that an inspired apostle has given, but a good and wise Providence has imprinted the lesson faithfully through the book of nature, where every day we may turn the page to read it. All nature seems to cry aloud that "TIME IS SHORT." Has not the Almighty thus designed that we should constantly reflect on the uncertainty of our day in this present evil life, so that we may learn "to apply our hearts to wisdom," else wherefore has he opened the mouths of his prophets since the world began—declaring the solemn truth that we are "Pilgrims and sojourners here," "accomplishing an hireling our day." "Dust thou art, and unto dust thou shalt return," was the sublime and fearful terms of His first revelation of this appalling truth from His own reproving voice, which was soon after followed by the actual accomplishment of his purpose, in the gradual curtailment of the days of men, till they were left bounded at their longest terms by three score and ten. And this solemn truth occupies so much of the Divine records, that vain man is without excuse if he obeys not the eventful precept, "remember thy God ere the evil days draw nigh." In the whole range of symbolical language of Scripture, there is, perhaps, none more touching, simple and expressive, than the words from Isaiah on this subject, "WE ALL DO FADE AS A LEAF."—How great the transition of all Nature's foliage, even at the most springing and luxuriant season—the tempest rends it, and it is gone! the frost early nips it, and it perishes away! the worm blights it, and it is destroyed!—the fiery

drought withers it—steals its beauties—it crumbles into dust—and the wind scatters it abroad! “We all *do* fade as a leaf.”—It remaineth true, then, that he that pursueth no certain good in the current of his uncertain day, in the words of the Psalmist, “He walketh in a vain shadow.” His short hour of life passes on as a “tale that is told,” or a vision of the night; and he is at last aroused to the solemn reality of that sublime symbol by which the Eternal One closes his revelation of this momentous subject, by the record of His servant John, “The angel lifted up his right hand to heaven, and swore by Him that *liveth* and reigneth forever, there should be time no longer.”—Then cometh “the time of the end,” the “crush of matter and the wreck of worlds,” and mortal man becomes immortal, and his works, the pride and glory of an admiring world, perish too; but *these follow* him, the memorial of which have gone up before God, as the alms and prayers of Cornelius. Such are blessed, and their works follow them to become the joyful theme of never-ending praise to Him who has “both worked in them to *will* and to *do* of his good pleasure.”

Let the pious teacher constantly review this touching subject. And it is recommended that a record similar to the one subjoined be written in the Teacher's Class Book for his constant perusal, and it cannot fail to urge him to improve the precious opportunity that God *has* given him to profit his own and the souls of others. Such are the hints we offer to Teachers of Sunday School Children, and, in connexion with the subject, we have added an essay on the topic from the “British Journal of Education”—trusting that the perusal might produce salutary effects on the minds of the conductors of our Sunday Schools; and the following extract from Langhorne so faithfully delineates the subject that we cannot refrain from transcribing it here, although our polite readers may have before perused it.

EXTRACT.

From Langhorne's Theodosius and Constantia.

Man though born with faculties *to* reach through the depths of time, and powers to flourish through the ages of eternity, seldom looks beyond the present hour, or is affected but by

present objects. The *immortal* soul, confined to this mansion of earth, becomes enamoured of her habitation; and in time persuades herself that "*here* she has a delight to dwell;" hence she is solicitous how she may repair the tottering wall, and support the frail fabric. Yet, surely this attachment is strange, Constantia, since, notwithstanding her solicitude for its preservation, this frame will soon fall, and very soon moulder into its native earth. Yet a little while, and every breast that is now warm with hope, and busy with design, shall drop into the cold and senseless grave. The *eye* that is reading this page shall be closed in darkness, and the *hand* that writes it shall crumble into dust.—*Correspondence between Theodosius and Constantia.*

MONITORY RECORD.

For Sunday School Teachers.—Designed to be inserted on the first pages of the Teacher's Class Book.

"LORD MAKE ME TO KNOW MINE END, AND THE MEASURE OF MY DAYS WHAT IT IS—THAT I MAY KNOW HOW FRAIL I AM."

"Dost thou inquire, O my soul, of the measure of thine uncertain days? Dost thou ask, Is there not an appointed time for man? are not his days like the days of an hireling? With David dost thou inquire of the Lord, and with his servant Job, dost thou say, 'are not his days determined—the number of his months is with thee—thou hast appointed the bounds that he cannot pass?' Behold the Almighty answereth thee, speaking by the mouth of his servants of old."

"What is your life, even a vapour."

"Every man at his best estate is but vanity——."

"When a few days are come, then shall I go the way whence I shall not return." "My days are swifter than a weaver's shuttle—swifter than a post they flee away—they are passed away like a swift ship—as the eagle that hasteth to his prey—we spend our days as a tale that is told—they pass as a dream in the night."

"Man cometh forth as a flower and is cut down—he fleeth also as a shadow and continueth not.

They are like grass which groweth up—in the morning it flourisheth, in the evening it is cut down and withered.

My days are like a shadow. As for man his day is as the grass or flower of the field—it flourisheth, but the wind passeth over it and it is gone—and the place thereof shall know it no more—" "Man is like *vanity*—WE DO ALL FADE AS A LEAF."

"All flesh is grass—and as the flower of the field—the grass withereth—the flower fadeth—BUT THE WORD OF OUR GOD EN-DURETH FOREVER! Behold thou hast made my days as an hand's breadth—and mine age as nothing before thee"—"there is no cunning or device in the grave whither thou goest"—"What thy hand findeth to do, do quickly—for the night cometh—!"

Lord so teach me to number my days, "that I may apply my heart unto wisdom." Then may I say with thy servant Paul "FOR ME TO LIVE IS CHRIST, TO DIE IS GAIN." Amen.

THE FRAILITY OF CHILDREN A MOTIVE TO DILIGENCE.

[From the London S. S. T. Magazine.]

Various are the arguments employed to excite Sunday School Teachers to an active, persevering, and faithful discharge of the duties of their office; of these, none appear to me more powerful than those derived from the consideration, of the great liability of children to the stroke of mortality. This impression is strongly felt by the writer, while the intelligence of the death of one, whose youthful, healthful, cheerful countenance he has been in the habit of seeing every returning Sabbath, still sounds in his ears. She is gone, for ever gone!—the spirit is fled, the tabernacle taken down. We shall see her here no more; we shall instruct her no more. The stroke was indeed unexpected. Had we anticipated it; had we known the time of her departure to be so near at hand, with how much greater earnestness should we have inculcated our instructions? But ah! it is too late, The Sabbath returns, and numbers flock to our as-

sembly, but Harriet does not appear. We read the Holy Scriptures, but Harriet hears not. We sing, but Harriet's tongue, once employed in this delightful exercise, is now silent in death. We pray, but she cannot unite with us in supplication! Surely such events are calculated to teach us to consider our youthful charge as mortal—as passing away; and to lead us with increasing diligence to

“Point them to a Saviour's blood,

“And say, Behold the way to God.”

The consideration that children are peculiarly liable to be removed by death, is calculated, I conceive, to promote punctuality and regularity in our attendance, assiduity in the performance of our duty, spirituality in our instructions, holy and dignified evenness of temper, and warm affection for the children of our charge.

If, on the return of the period for engaging in our labours, we seriously consider, that possibly in a short time, perhaps ere another sacred day of rest arrive, some of our youthful charge may be removed for ever, far beyond the reach of our sympathies and our care; how will it serve to chide our sluggish souls, and to urge our lingering feet to speed their way to the juvenile assembly: and the same thought will have its use, when we get within the doors of our Sabbath-day seminaries. We shall consider that time is rapidly flying, and that the moments we have to spend with the children of our care are few. Industry will mark our proceedings, and we shall be anxious to be instrumental to impart some benefit to their young and tender minds.

Perhaps, there is too great reason to lament a deficiency, generally, in regard to the communication of religious instruction, among teachers of Sunday Schools; and, alas! in how many instances do we attend to it, as a child attends to his task—cold, formal, a sort of usual routine which we are in the habit of performing. But surely if we were to view the children we have to teach, as standing on the threshold of eternity, only a step between them and death, a solemnity would pervade our instructions, of which, perhaps, they do not often partake. We

should feel something of the "powers of the world to come," the employment of the inhabitants of heaven, their blessedness, and the glories of Him who constitutes their bliss, would fill our minds. An "eternal weight of glory" would absorb our thoughts, and it is quite probable that in such a frame we should experience joy in our work, and not have to complain that we have laboured in vain, and spent our strength for nought.

This consideration appears to me also adapted to promote holy, dignified calmness of temper. Sunday School Teachers have much to test their patience, in the various tempers and dispositions of the children with whom they have to do; and none of us, I believe, are wholly exempt from their influence. Where, however, is the teacher, who, if he were certain that the child he is instructing would before another Lord's day returned, be cold in death, that would not be, under such circumstances, prepared to withstand more firmly the influence of untoward dispositions? In such a case, his tenderest sympathies would be excited, pity would take the place of anger, and the consideration, that it might be the last time he should have to bear with the imperfections of his scholar, would lead him to reprove with the greatest tenderness, and to pray that the disposition of the offender might be changed, rather than resent even a breach of order, in a fretful and hasty spirit. The affections of the teacher would be called forth; his inmost soul would yearn over the young immortal, while he reflected that he must so soon part with him forever. Much of the benign spirit which the Divine Redeemer exemplified, when he cried, "Father, forgive them, they know not what they do," would be displayed; while the influence of religion would be manifested, and our own comfort and peace promoted. "And now, my fellow labourers, knowing the time, that it is high time to awake out of sleep, let us work while it is called to-day, for there is no work, nor wisdom, nor device in the grave to which *our children* and *we* also are fast hastening."

SUNDAY SCHOOL TEACHERS DIRECTED TO CONSIDER THE CHURCH
OF GOD, FOUNDED AND ESTABLISHED THROUGH THE
TEACHING OF HIS WORD.

That God is light, and in Him is no darkness at all, is the divine record of John, concerning the High and Holy One. And this excellence of the Divinity must have been the leading feature of that image of God, in which man was constituted. But in this happy estate, to use the words of the Psalmist, "He abideth not, but became like the beasts that perish:" for "sin entered into the world, and death by sin;" and man, who was made "a little lower than the angels," and created in light, became darkness, proudly seeking after knowledge at the instigation of the Evil One. He became also carnal, foolish, devilish—subject to perish in all his faculties; and his perception of heavenly good and faith so lost, that it was only to be progressively restored; for, his best estate of heavenly knowledge (during the time of his sojourning here,) in the language of the Bible is, "to *know in part*, to see through a glass *darkly*:" yet having the promise that we may rise in his likeness and be satisfied, and see God face to face, and know even as we are known," when that which is *perfect* is come, and that which is *in part* is done away. The low estate into which man is degraded, through sin, is equally an axiom with that which declares the divine excellency and glory of the creation; for the scriptural declaration, in the words of the Psalmist, "God is not in all his thoughts," is parallel with this assertion: *man is darkness and in him is no light at all*. The position that the church of God is established through the teaching of the word, is evidently scriptural from the commendation of the church at Ephesus, by Paul, "Ye were sometimes darkness, but now are ye light in the Lord." And to the church in general, as spoken by the apostle Peter, "Ye are called out of darkness into marvellous light."—that is, having again been begotten in his image—visited by the day-spring from on high: hence, also, the invitation by Isaiah, "Come and let us walk in the light of the Lord."—that is, the *instructions of his word*.

The divine means through which this efficacious change had been wrought, was even as the record by David, "Thy word is sure converting the soul, "and in thy light shall we see light; and the testimony of Paul, who was commanded to go *teach* the Gentiles, "that he might turn them from darkness to light, and from the power of Satan unto God"—"that they may receive forgiveness of sins and inheritance among them who are sanctified by faith that is in me." Such was his divine commission at the mouth of Jesus; and how was this to be accomplished? Even by *teaching* that word of which he asserts, "Faith comes by *hearing*, hearing by the *word of God*." The object of these remarks is to exalt the view of the humble and pious instructors of youth, in regard to Sunday School institutions, to inspire them with a holy confidence that their labour shall not be in vain in the Lord; trusting that it will animate them to exertion, and encourage them to endure the cross. While they consider that they walk in the footsteps of prophets and apostles—nay, even the Divine Master himself—going about teaching the gospel of the kingdom, and *instructing* into the kingdom of the Lord; through which *teaching*, by the power and demonstration of the Holy Ghost, the church is edified and *built up*: for thus the apostle to the Romans, exhorting them to be *steadfast*, says, "having received Christ Jesus the Lord, so walk in him; rooted and built up in him, and established in the faith, as ye have been taught." We would urge Sabbath School Teachers to reflect on the excellency of their calling, and the apparently glorious design of a God of mercy in directing them to teach dark and ignorant sinners the knowledge of the living and true God, and of Jesus, whom he has sent, whom to know is life eternal. That the church of God is to be founded and established by the instructions of his word, appears from the following summary of the principal scripture evidences; the first and most prominent of which, are those two beautifully analogous ones from Isaiah and Luke:—Isaiah lv. 6.—"As the rain cometh down from heaven and watereth the earth, and maketh it to spring forth and bud, so shall my word prosper in the thing whereunto I send it—instead of the briar, shall come up the myrtle tree." And the same prophet, lxi. 11.—"For as the

earth bringeth forth her bud, and the garden causeth the things that are thrown in it to spring forth, so shall the Lord God cause righteousness and peace to spring up before the nations." Instruction, through his word, is evidently meant when we compare this with our Lord's parable of the sower, as he explains it to the disciples—"Now the parable is this, the seed is the *word of God*." Among the ancient records of this beautiful truth, that the church of God, under his divine protection, was to be perpetuated by the teaching of his word we have this commendation of Abraham, in Genesis, when, in reference to the church, that all nations should be blest in him, (that is Abraham,) the Lord says, "I know him that he will *command his children*, and his household after him, so that I shall bring this blessing;" that is, that Abraham should teach the statutes in which God had instructed him to his *children*, that they should thus *learn* to keep the *way* of the Lord, and the blessing of God should be accomplished, they in faith pursuing the godly purpose and practice of Abraham. Thus, also, God, instructing Aaron, (as found in Leviticus) commanded him to devote himself to his service, and to separate himself from the world, that he might "*teach* the children of Israel all his statutes." And Moses, as in Deutonomy, instructing the people, says, "*only take heed to thyself lest thou forget these things, but teach them to thy children's children*;" and again,—"*let these words be in thy heart, that thou teach them diligently to thy children*." The beautiful exposition of this precept, in the 78th Psalm, is very conclusive; it is therefore given at large: "Give ear, oh, my people, to my *law*; incline your ears to the *words* of my mouth. I will open my mouth in parables; I will utter dark sayings of old, which we have heard and known, and our fathers have *told us*; we will not hide *them* from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done: for He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make known to their children; that the generation to come might know *them*, even the children which should be born, who should rise and declare them to *their children*, that they might

set their hope in God, and not forget the works of God, but keep his commandments." This, it will be perceived, is an exhortation both to *teach* and *learn* the law of God; to inquire after; and obey divine truth. The prophet Samuel in warning and exhorting the Church, prays for them to be "guided into truth," and says, "as for me, I will teach you in the good and right way." So, also, the prayer of Solomon in dedicating the Temple, he prays: "Hear thou in heaven, and teach thy servants the good way wherein they should walk." Consistent with this truth we find it told us from the earliest to the latest period, that the Church have walked with God, *having learnt* to do His will. Thus, we find Enoch walked with God; and Mary chose the good part not to be taken away.—David prays, "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end." The Levites of old were ordained to the knowledge of the Lord and of Holy things, 2 Chron. 30, 22—3, 35. "They taught all Israel the good knowledge of the Lord;" and why was this? It was that they might perpetuate the light of the Church; and the message of the prophet to Asa exposes the cause of their idolatry, and he thus pleads with him: "For a long time Israel has been without the knowledge of the true God—without a teacher—without a law." "And Asa having heard these words, was encouraged in his heart to put away the abominable idols out of the land." Let us pass on to the protracted period of Israel's rebellion—and we find Jehosaphat, the faithful son of Asa, essays to build the Church of God, and he appoints and sends prophets to teach in the cities of Judah; and they had the Book of the Law, and went through all the cities of Judah teaching. Thus, the faithful in all ages become instrumental, both by example and precept to reveal the mind of God; He giving them knowledge and understanding to do his will—even for the purpose of making known his works, that the children of men may not forget them, but "set their hope on God." This sentiment is expressed by David in the supplication of the 51st Psalm: "Create in me a clean heart, and renew a right spirit within me—then will I TEACH transgressors thy ways, and sinners shall be converted to thee." The prophet Jeremiah, alluding to the glorious millenni-

um day, declares "they shall no more teach any man his neighbour, but all shall know Him!" And thus the Church of God is to be built up by teaching the fear of the Lord and the knowledge of His will—by his divine oracles. In the second of Isaiah it is expressly said—"Out of Zion shall go forth the law and the *word of the Lord* from Jerusalem;" thus pointing out the establishment of the Gospel Church. So it is still the language of the friends of God. "O House of Jacob, come ye—let us walk in the light of the Lord." And Paul, in alluding to apostolic teaching, says, "The great salvation which at first was begun to be spoken by the Lord himself, and was confirmed unto us, by them who heard Him." This apostle referring to the building up of the Church, says, "for which purpose I am sent, and so I teach in the Churches; and so I send my beloved Timothy to bring to your remembrance my ways in Christ Jesus, as I teach." And to the Hebrews he reprovingly speaks of their neglect of his great doctrines and holy precepts, thus: "When for the time ye ought to teach, have *you need* that one teach you, which be the first principles of the oracles of God."

Let us notice also his parting address to the Ephesian elders, who had come to him at Miletus. He there declares how the Church had been built up through his instrumentality. He says, "serving the Lord with all humility, I taught from house to house;" and the matter of his teaching was, "repentance towards God, and faith in our Lord Jesus Christ;" which things he says, "I have received that I might testify the Gospel of the grace of God, not having shunned to declare the whole counsel of God; therefore after my example teach the Church, taking heed to yourselves, and all the flock of God over which ye are overseers, to feed the Church," (as is spiritually understood) with the word of God, the bread of eternal life—so that they may "grow in grace, and in the knowledge of our Lord Jesus Christ." That the divine blessing follows these means of instruction is evident from the declaration of Isaiah—"I am the Lord thy Redeemer, the Holy one of Israel, that teacheth thee to profit—which teacheth thee the way thou shouldst go." So Nicodemus says to Jesus, "Rabbi, we know

thou art a teacher sent from God;" and the certainty of the Lord thus perpetuating His Church by the same means, viz. the instructions of His word. He thus speak by Isaiah, "the Lord will not remove thy teachers—thine eye shall see them—and thine ear shall hear a voice behind thee saying, this is the way, walk in it." Accordingly we hear Jesus declare, I am the way, and the truth, and the life : and after him his apostle asserts, "we teach Christ Jesus, and Him crucified;" and so the Lord, as the Psalmist says, "has uttered a mighty voice, and great are the multitude to declare his truth;" and in the like prophetic terms speaks Daniel, "many shall run to and fro, and knowledge shall be increased." The development of the Divine economy of mercy seems to have brought us to the period alluded to—a day when the knowledge of the true God, and his Son our Saviour, is abundantly increased; the day of Missions, of Bibles, and of Sabbath Schools; thus shall the Gospel be spread, and the glorious Church of God be built up. To bear the humblest part in this Heavenly work, ought to arouse the energies of our souls to give our hearts and our strength to the holy labour; so that having borne a part in building up the walls of the spiritual Zion on the foundation of Christ Jesus, ours shall be also the happy portion of bringing "the top stone, with shoutings of grace be to it."

The day of the Son of Man will reveal what part in the good and perfect work has been borne by the divine institution of Sunday Schools,—with the foregoing evidences, that the instructions of the Bible are to establish the kingdom of God. We present our readers the following reflections, on Ephesians, 2d chapter, giving so animated a description of the glorious temple of God, builded "of lively stones,"—that it should warm the desires of every pious christian heart to bear a part, however humble, in preparing this heavenly habitation for the spirit of God.

CHURCH OF GOD.

The Church of God is very properly said to be a most noble and wonderful work, and truly worthy of God himself.

There is *nothing* so august as this church, seeing it is the temple of God!

Nothing so worthy of reverence, seeing God dwells in it.

Nothing so ancient, seeing the patriarchs and prophets laboured in building it.

Nothing so solid, since Jesus Christ is the foundation of it.

Nothing more closely united and indivisible, since *he* is the corner stone.

Nothing so lofty, since it reaches so high as heaven, and to the bosom of God himself.

Nothing so regular, and well-proportioned, since the Holy Ghost is the architect.

Nothing more beautiful, or adorned with greater variety, since it consists of Jews and Gentiles, of every age, country, and sex, and condition, the mightiest potentates, the most renowned lawgivers, the most profound philosophers, the most eminent scholars, besides all those of whom the world was not worthy, have formed a part of this building.

Nothing more spacious, since it is spread over the whole earth, and takes in all who have washed their robes in the blood of the Lamb.

Nothing so inviolable, since it is consecrated to Jehovah.

Nothing so divine, since it is a living building, animated, and inhabited by the Holy Ghost.

Nothing so beneficent, seeing it gives shelter to the poor, the wretched, and the distressed of every nation, and kindred, and tongue.

It is the place in which God does his marvellous acts; the theatre of his *justice*, mercy, *goodness*, and truth.—Where he is to be sought!—where he is to be found, and in which alone he is to be retained.—*Vide Dr. Clarke's Notes on Ephesians,*

chapter 2.

THE SUNDAY SCHOOL TEACHERS' PRAYER MEETING.

The teachers of the Sunday School to which I am attached, besides the frequent meetings for business, hold a prayer meeting the second Monday of every month, to which all those con-

connected with the school are invited. The meetings for business I had regularly attended ; but a consciousness of my own inability to take an active part in the duties of the meeting for prayer, deterred me for some time, although the increased emotion I felt, as the notice from month to month was given in the school, convinced me that I was neglecting my duty. In attending meetings for prayer in churches, at which a minister officiates with whom we are but slightly acquainted, although we may exclude all thoughts of the things of this world, and feel a desire to pay our devotions to the great Supreme, yet we never feel that indescribable emotion that takes so firm a hold of the heart, as when we see those with whom we are in habits of intimacy kneeling around us, and hear them imploring the divine mercy to rest upon us. We feel as if for us only the prayer was intended ; insensibly are we more and more interested, and at last find ourselves repeating the same prayer, and unconsciously following the words of the speaker. When attending to one whose official duty it is to pray and exhort, we seem apt to listen for the purpose of examining, rather than joining in his feelings. We think more of the manner in which the sentiments are delivered, than of him to whom they were addressed ; and we frequently admire the tongue that can utter, much more than the heart that can dictate. The meeting of which I shall attempt to give a faint description, was held at the house of a female teacher, who resided in the upper part of the city. The night was dark and rainy, the distance, together with the inclemency of the weather, prevented many from attending, particularly of the female school. The Secretary of the school and I were the first two gentlemen there. We found the mother of the young lady, her sister, and two little children, who had been allowed by their grandmother to stay up later than usual, to be present at the prayer meeting of the Sunday School teachers. The mother welcomed us in, and begged us to excuse her two daughters for a few moments, who, with the superintendent of the female school, was in an adjoining room, preparing some business for the ensuing Sabbath. We sat down, and as I cast my eyes around the room, it appeared to me as if every object that met

S. S. Teachers' Prayer Meeting.

my eye, reminded me of the solemn duty of the evening. The family Bible, with the name of its owner, in gilt letters, on the back, was on the table; and a psalm book with many a leaf turned down, lay beside it. The very dress of the children, so different from the gaudy ribboned ornaments in which they are wont to be dressed when company is expected, attracted my attention by its neatness and simplicity. The manner in which the members approached the house and entered the room, betokened the errand on which they had come. The gentle rap at the street door—the echo of their careful step through the uncarpeted entry—the caution observed in opening and shutting the room door—the feeling manner in which “I hope you are well,” was spoken, as they bade good evening—the concern apparent in each countenance, as remark was made; the unfavourable state of the weather will hinder our female friends from attending—the thoughtful serenity of their countenances, as they seated themselves in silence, proved that they took a deep interest in the meeting they attended, and were preparing themselves to take an active part in the solemn duties of the evening. The exercises commenced by singing. Let us, said the superintendent, render thanks unto a merciful God, who has kindly permitted us again to assemble together. The hymn was read over audibly, carefully, and a few words added in explanation. The person that generally raised the hymn was absent. Two of the young men were very good singers; yet, although personally called on, neither of them dared to trust their voices amid the stillness that had taken possession of the room, and had already communicated itself, with all its solemnity, to the inmost recesses of their souls. The superintendent then asked if any of the female teachers would raise the tune; after a moment's hesitation, one of them, at the request of the lady of the house, commenced. I do not pretend to say there was much melody or any scientific beauty in the music; but all that I had conceived of harmony, with simplicity, was here realized. The appearance of the singer as she slowly and meekly raised her eyes, not to those around, but towards Heaven, the sound of her voice trembling more from reverence and awe of the presence of God, than fear of the presence

of man. The other female voices, occasionally heard at the close of each line ; the indistinct sounds of some of the men acquainted with the tune, and the confused murmur of the remainder, made an impression that returned, at intervals, long after the music had ceased. At the close of every two lines, the moment of stillness between the singing and the reading of the next two, was heard the dropping of the rain on the brick pavement, and the dashing of the storm against the windows, together with an occasional long-drawn sigh, and the heavy respiration of one who had, from the intensity of his feelings, sung himself out of breath, formed a symphony, that well accorded with the tune, and completely harmonized the feelings. Truly must we say, this was indeed the music of the heart.

(To be Continued.)

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[Continued from page 206.]

" Question.—Who are the most proper Visitors to the Homes of the Children ?"

Another Superintendent in reply, remarked, " that doubtless, as had just been stated, a special *Visitor* had many facilities for the performance of his duties, which could not be possessed by the teacher (as Visitor).—He *might* be useful to the families, and gain *himself* much experience and valuable information—but what was he to do with it?—how is it transferrable to those in the *school*, to whom it would be useful—how can he well communicate it to the respective teachers, to whom it would not only prove valuable and profitable, but is also *necessary* ? This cannot be done on any plan, and the teacher of course foregoes much useful experience by allowing *another* to visit for him ; and excludes himself from the most valuable helps, the possession of which promises him surer and more immediate success. Visiting the scholars is the most important of Sunday School duties, it gives additional force to the effect of every other ; an intercourse with the parents will promote the discipline of the school, by enforcing a more regular and punctual attendance, and disposing the children more readily to submit to its regulations. He said, " It was urged in one of our earliest discussions that such visits would, under prudent management, prove the best means of obtaining the influence and co-operation of parents ; if so, the inquiry is of moment—" *who are the most proper visitors ?*" Such a question would have been needless did not various plans prevail in Sunday Schools at large, and some of them productive of evil rather than good. The least efficient plan, and that which prevailed at the earliest stage of Sunday Schools, is that of having a committee under the name of " Visitors of Absentees," whose duty it was to visit all the absent scholars promiscuously during the week ; or at stated times once or twice a month ; it can easily be perceived that this plan only

serves to promote a regular attendance—no acquaintance is established with the families by these *transient* visits, and as the visits are exclusively to the *absentees*, the others are omitted, though they occasionally extend their visits to all the families. They are of little use from the change of visitors, their infrequency, and want of regularity. An improved system of visiting has been more lately introduced—that of having a standing committee chosen from among the directors or managers, or from the elders or members of the church, to which the school is attached; each of this committee has a visiting district assigned him for one year; they are weekly visitors of absentees, and make occasional visits to all the families of their own particular district. This plan is well calculated to improve the truant boys, and keep the careless in regular attendance, and will doubtless excite increased interest in the parents and scholars; some schools, however, adopting neither of the above plans, send a messenger from the class every Sunday, with a note of inquiry: this is very good when connected with a system of visiting, but without that it will be of little avail. I would remark this—the plans of visiting I have mentioned, are very imperfect, and productive of but *partial* good; the only efficient system of visiting is that which though it most naturally suggests itself, yet is the least prevalent of any; and though it attained practice previous to the sensible and valuable hints of Dr. Chalmers, it has since that period gained much ground in our Sunday Schools, and has led to great consequent improvement and success. This system is *general visits*: visitation of the families by the *teachers* and *all the conductors* of the school. The Superintendent and other officers, making visits in rotation, and each teacher visiting his own scholars, assuming the social features of *pastoral visits*. In this way a familiar intercourse is promoted with the family, by which the teachers acquire the useful knowledge of the circumstances, habits and dispositions of the children, and learn also the character of the parents. The value of such an acquaintance, and the necessity of it, must be seen at a glance, and must at once convince that they are the only proper visitors to the homes of the children. But this system also, is capable of improvement. It is a well-known fact, that the common mind estimates the *value* of a thing by the trouble exerted in obtaining it; and it rises in worth according to the difficulties overcome in order to possess it. Thus, very trifles rise in estimate when great exertions are made to obtain them. Let then the conductors of Sunday Schools be reminded to make the *least* of their affairs a matter of *importance*, and as it were to encompass sea and land to obtain the least advantage, in furtherance of the object they have in view. For these reasons it might be suggested, that besides the regular visits of the teachers, the superintendent should visit all the families yearly, half yearly, or quarterly, and when practicable should be accompanied by the pastor or elders of the church, particularly in case of sickness. Stated periods of visiting by both teachers and superintendents would give much effect, from the circumstance of its disclosing a regularity in the movements of the school; it might, therefore, be of great advantage to the teacher to visit each family connected with his class on New year's, Christmas day, or any national holiday. This, while it afforded time and opportunity to the teacher, would present an opportunity for some suitable and useful reflections. The school of which I am a conductor, has long pursued the latter practice. This I have advocated as, in my opinion, the best to pursue. Much prosperity has been the result of it, and were all our Sunday schools established under such regulations in regard to visiting, the happy effects would

soon be discernable in the improvement and moral advancement of the schools, and the families connected with them. But many teachers are deterred from these duties by the unpleasantness of the task; but this is only from want of familiarity with the subject. At first there will seem to be many obstacles in the way; the visiter is received with coldness and indifference; but this is, in most cases, soon changed for a most engaging affability, more frequently found among this order of people than elsewhere; for they are untainted with the sophistry and time-serving hypocrisy of the politer world. Repeated visits gain their honest good will, excite their gratitude, and soon win their best confidence. All diffidence and reserve are removed, and the task becomes agreeable and delightful, and offers good opportunities for observation and moral reflection. Such visits become daily more gratifying to the teacher, because he will feel their value and usefulness to himself and others.

Consistent with the views I have here taken, the following is an article of that school of which I am one of the conductors. "It shall be the duty of the superintendent to visit the parents every quarter, (if any wise practicable,) but it shall by no means be neglected half yearly. A list of the absentees being made out every Sabbath, they shall be visited during the week; and the teachers shall visit their scholars at their homes as often as possible; and there shall be no other appointment of visitors from the school besides the superintendent and teachers, they being the most proper persons, and such an acquaintanceship increasing the facilities of teaching the children." I have thus fully expressed my views on this subject, and doubtless it meets the opinions of many; yet they may answer, although the plan of teachers visiting is the best, yet it cannot generally be adopted; the burden is too great, connected with the other duties, and they have not time to perform faithfully this duty. But it can be done, and teachers have time. Let it not be said by those (whom the love of Christ should constrain to labour) that they will "let slip" such precious advantages as this system offers, because the toil is great. O! let them consider the abundant recompense to themselves, their scholars and the parents; and let them at least be resolved to accomplish it in part; and the continued practice of it, I doubt not, would so increase the facility of the task; that in time they would be enabled fully and faithfully to execute it. Ordinarily the classes in our S. Schools, consist of ten scholars; which, at the utmost, gives an appointment of ten families to the teacher. In well-regulated schools there will be, on an average, one of the ten absent; thus, the visits of absentees, would be one visit a week, occupying, at the utmost, (taking into consideration teachers living out of the district, and the time occupied in going and coming,) one hour; this would be but a deduction of one hour from 85, all the seasonable hours for transacting of business and duty, during a week. But let these visits be punctually and faithfully attended to, and this time would be gained, by most of them; for the greater part of the classes would not report any absentees for months together: but the teacher will say, (as those in the parable, who were bidden to come and be partakers of good things, as S. School teachers are in this concern,) "I have my farm, my merchandize, my wife; prith'ee have me excused." It cannot be; they ought not to be excused. Let us take an extreme case. A teacher is engaged in business the whole six days; has besides a family and home: all with their urgent obligations pleading for his time. Let it be so; but he has wisely and mercifully resolved to pursue the heavenly, beneficent purpose of instructing the young, the poor and ignorant, into "the gospel of the Kingdom;" and as a faithful and wise steward, hav-

ing received, at the hand of Divine Providence, ten souls, each one, of more value than a world. He will covenant and engage to afford every justifiable means to obtain such influence over their mind, as to gain their attention and good will, so that they may hear those things by which *faith* cometh : and he will consider a friendly intercourse with them at home to be of the first importance. And though wife, farm and merchandize may hinder him at other seasons, he will give a portion of *his Sabbath* to this useful engagement. Two visits every Sabbath afternoon and evening, would complete the task every five weeks; and thus the classes might be regularly visited, only devoting a small portion of the Sabbath to it. But broken opportunities of leisure fall to the lot of all ; and a *Sunday School walk* would prove to the teacher, a pleasing recreation at all times. This would make him a regular and faithful visitor ; and thus would be accomplished a useful purpose, and it would prove a happy illustration of that striking portion of the parable, that says, " he traded with his talents, and gained other two." But some may say, " must I make a sacrifice of my pleasant sanctuary, and Sabbath privileges ? I answer, Yes : and in the words of our divine master, I repeat—" *freely ye have received : freely give.*" And to do good and distribute, *forget not* ; for with such sacrifices God is well pleased ; and I would inquire, why should a man, whom God has blessed, keep this precious store of grace and truth within himself, only for his own precious peace and enjoyment, and alone to his own profit ; should he not rather dispense its light, and joy, and blessing, for the happiness and profit of his fellow men ? This, indeed, is a charity " that droppeth, like the gentle dew from Heaven, upon the place beneath : it is twice blessed ; it blesseth Him that gives, and him that receives." Let then the S. School teacher resolve to visit the dear children of his charge, and prove instrumental in advancing the present and eternal interest of parent and child : let him *deny himself*, that he may bestow rich and fertilizing *blessings on them* : let him make the sacrifices that the *important occasion* demands ; and though it may prove a heavy burden and toil to the flesh, yet it will assuredly prove abundantly *refreshing to the spirit*. I then decidedly say, that I should admire to see the S. School TEACHER, the *only* visitor to the homes of the children ; as he is the *best* visitor for this important and useful purpose."

A superintendent said, that he should advocate the sentiments previously offered, but he regretted that teachers could not be found (at least a very few,) in our city to do it ; and in debating on the subject he thought that teachers should consider local differences ; he therefore thought it his duty to point out a necessary substitute for the excellent system that had been proposed. For a *faithful visitor*, in his opinion, whether one otherwise connected with the school or not, was of the greatest utility. He said, he had conducted a school, in which a zealous, punctual, and diligent visitor alone was deputed for that purpose. His plan was to have a visiting book, and at the close of the school he went to each class and took down the names of the absent ; these he visited on the hours of the Sabbath, and in the week. This visitor, however, was always out during the hours of teaching, and appeared just at the close of the school, and frequently brought in new scholars. He could recommend this plan ; for he thought, on whatever method visiting the scholars was pursued, no school should be without *one such visitor*. A superintendent remarked, that *all teachers* should visit their scholars, even though visited by committees, and he thought it the duty of superintendents to make this inquiry of the teachers every Sabbath. In conclusion, the chairman observed : He highly

approved of the plan offered by the opener of the question—he had found it the best in his own experience. It was his opinion, that as a *superintendent* governs the school, a general influence was required for the duties of his station; and for such purposes it is necessary that he be familiar with the families of all the pupils. On the same principle, to extend their influence and usefulness, and for the government of the children, *teachers*, also, should visit the homes of the children; and then it was desirable that some committee or a visitor be appointed to fill up the deficiencies—adopting the admirable plan of Dr. Chalmers, as before mentioned; establishing a locality for social visiting; bringing out all the ignorant to receive instruction; and also discovering such auxiliary efforts and funds for their benevolent purposes as might otherwise long remain hid. These visitors should explore every haunt of misery and pauperism, for objects of relief; and enter also the gates of the wealthy, soliciting aims for all their heavenly purposes; promoting the Bible and Missionary cause. Let them also extend their exertions to ameliorate their poverty and misery, and to guard their personal comfort. And with such views, let a stated inquiry be made in regard to *vaccination*, by which interference much might be done to arrest the progress of a loathsome disease, and ultimately drive the small pox forever from our land. Such, he remarked, and many more as interesting and useful, would be the effects of visiting, as it embraced all the three plans advocated in the various arguments of this debate; and, he would add, in confirmation of what had been advocated, that he had tested each of the plans, and his personal experience assured him, that these combined efforts would crown the purposes of Sunday School Teachers with success; for he had always found that his school flourished or declined, diminished or increased, as the homes of the children were on either hand visited or neglected. On the close of these remarks, the following resolution was adopted: “That in the opinion of this meeting, the *teachers** were the most proper and useful visitors to the homes of the children.”

IMPROVEMENTS IN SUNDAY SCHOOLS.

Extract from the report of Sunday School No. 23.

New-York Union Society, April, 1824.

“In hope of extending our usefulness, we are desirous to state those points in which we differ from others; and which our long experience prompts us to urge upon all who are engaged in similar pursuits; of these we may briefly state, that we multiply the opportunities of religious instruction, by meetings held alternately at the homes of the children, by their respective teachers.”

Note.—The interesting little card we are about to notice, is connected with the above proposed plan, and has remained a long time in our hands for the purpose, though urging itself upon our attention, by a most impressive plea—that of acknowledged usefulness. We are therefore happy that it should find a place in our pages, hoping that it may prove an introduction to simi-

* By teachers, is here implied all the conductors of the school.

lar improvements in other schools. We are pleased to notice the simplicity and appropriateness of its arrangement, and commend the judicious selection of the epithet "Instruction meetings," while the well-adapted verses of Dr. Watts, and the expressive little vignette, declare the object of these meetings to be in accordance with the views of Sunday Schools, to direct the youth to consider the necessity of prayer, and to lead them to the God and father of our Lord and Saviour, Jesus Christ.

These meetings are held alternately at the homes of the children, at the appointment of the teacher, who prepares himself to instruct them from some previously selected portion of scripture, either a parable, an account of a miracle, or a portion of sacred history. After it is read, the children are required to give an account of it in their own words, when the teacher explains, inviting them to ask questions on the subject so perused, and narrated. He then concludes by relating some anecdote, or reading some tract, illustrating the subject, or naturally connected with it. These meetings are opened and closed by a brief prayer, either a selected form, or extemporary, as adapted to the views of the teacher that conducts them. We feel confidently assured, that this proposed method of instruction, will prove eminently useful to the scholars. The features of it are making religion a prominent part in the system of instruction, and conveying it to the pupil, not as a *task*, or burden to the memory, but it is addressing the heart and feelings, while it informs the judgment, and is a plan in which the children take an active part, and it brings also the youngest of them familiar with the beautiful precepts of religion, and infuses at least a devotional sympathy into their minds; to quote the words of an amiable writer, (Mrs. Barbauld,) "devotional feelings should be impressed as early as possible on the infant mind, being fully convinced that they cannot be impressed too soon; and that a child, to feel the full force of the idea of God, ought never to remember a time when he had no such idea." We would suggest as an improvement, in conducting these meetings, that a portion of the time of each meeting be devoted to reading a course of scripture history, in abridgment from the Bible; of which there are many prepared for the use of children,

It would be desirable to select such as are chronologically arranged, being a continuous history, with dates to every remarkable epoch. A very useful book for the purpose is "Sampson's Beauties of the Bible."—We have been at particular pains to give the little card in fac simile, feeling assured that much more depends on the nicety and minutæ of all things connected with the early instruction of children, than many even of experience, who are engaged in the pursuit, are aware.

SABBATH SCHOOL MEETING.



"Behold he prayeth."—Acts, ix. 11.

Happy the child whose early years
Receive instruction well—
Who shuns the sinners path, and fears
The road that leads to hell!
Let the sweet work of prayer and praise
Employ your youngest breath;
Thus be prepared for length of days,
And fit for *early death*.

ADMIT THE BEARER TO OUR INSTRUCTION MEETINGS FOR YOUTH.

A. L.—Teacher.

"Take fast hold of instruction."—Proverbs, xiv. 13.

The following is the reverse of the card,—at the foot of this the scholar's name is written.

TO PARENTS.

Ever anxious for the improvement of the dear children you have intrusted to our care, and watchful for their present and

eternal welfare ; we have inquired among ourselves, what new thing we could do for their good ; and we now inform you that we have established meetings for moral and religious instruction, on Sabbath and week day evenings, and hope to make them engaging and profitable. We invite you to send your children to the meetings when appointed by the Teacher of their class. Peace and the blessing of God be with you.

Your Friends and Servants,

A. B. }
B. A. } *Superintendents.*

Sunday School New-York Union.

"Wisdom is the principal thing, therefore get wisdom, with all thy getting, get understanding."—*Prov. iv. 7.*

The purpose of these cards are to notify the parents of the teacher's appointment, and to obtain the privilege for the child to attend ; and as they are passports to the meetings. (being given in at the door,) they tend to enhance the importance of the meetings in the minds of the children, and in some measure, tend also to heighten the influence of the instruction given.

Discipline at Friars' Mount Sunday School, England.

"This school contains upwards of 700 scholars. The classes are subdivided into divisions of fifteen scholars each, and to each division a monitor, as well as a teacher, is appointed : besides these, there are a general superintendent monitor, and a secretary-monitor, who is assistant to the secretary. The monitors are chosen from the higher classes, generally from among the *elder scholars*. It has been remarked, that a monitor has been appointed to every division of a class, and a superintendent monitor appointed over them—through whom all directions from the superintendent or Secretary of the school, are conveyed."

[*London Teachers' Magazine.*]

Note.—By class, must be here understood the several grand divisions of the school on the collegiate plan—each class considered as pursuing different studies. In the Friars' Mount school there are six ; this we think injudicious. A system of more simplicity is followed in our American schools. The classes are only four : 1st. All such as are learning the alphabet and elements of spelling ; 2d. Easy spelling lessons ; 3d. Easy reading lessons ; and 4th. Such as read fluently in the Bible, (Old or New Testament;) these classes are again divided into what are usually called

classes of ten. Over each such division, the above plan proposes that a monitor should be appointed from the elder scholars to assist the teacher. The report, whence this extract is taken, is of great length, detailing a monitorial system, little differing from the Lancasterian plan, to the introduction of which, (in its general features) into our Sunday Schools, we are opposed, as we think the office of teacher and disciplinarian, too important to be entrusted in the hands of youth. There may be some exceptions ; but their characteristic heedlessness and indiscretion forbid it. They might, however, with much success, act under the direction of the teacher in much of the detail of the class, but should never be invested with authority ; in a *Sunday School*, this proposed monitorial plan might be partially practiced with success, on the following arrangement :— There might be a class of distinction for the elder scholars, and their station in the school differing from the usual forms and seats. They should have a covered table with benches, for which should be regularly provided Bibles, tracts, religious papers and pamphlets, that, by their continued novelty, might entice them to attend, under certain privileges, but yet under the usual discipline of the school. Their first duty, on arriving at their station, should be to read a portion of the scripture, and to copy, in a blank book, provided for each, some sacred promise or precept, from the Bible, of one or more verses, to commit to memory continually : they might then be engaged in reading tracts, &c. till called out by the respective teachers to whom they have been appointed permanent monitors. Their duty under the teacher might be to arrange, distribute and collect books, and any other minor duties of the class in which they could assist the teacher without being clothed with any brief authority that might poison their minds through vanity, and give rise to envy and malice in the bosom of their school-fellows. They might continually inspect the conduct of the classes in school and church, and keep a record to that effect for the teacher. It will readily be perceived that this proposed improvement, (so desirable for promoting the welfare of elder scholars) besides relieving the teacher of some burdens, will act as an incentive to retain the youth longer in our schools, and be a farther

means to them of Sunday School instruction, by giving them such privileges and such employment in the school as may excite a very laudable ambition, tending to improve and elevate their minds and character. Two monitors to assist the superintendent, and one to assist the secretary, should also be chosen from this class; one might personally attend the superintendent, while the other might be stationed at the school-door to announce visitors, and to receive passports of such as pass out of the school at the consent of the superintendent; the monitor so stationed might be engaged in reading or learning for recitation; the secretary-monitor to assist him in the minor details of his duty. Such a plan, (of which these remarks may only be considered as hints) well matured, would doubtless much increase the facilities of teaching our Sunday Schools.

Card of the Ten Commandments for the use of S. Schools.

The following card of the Ten Commandments has been handed us with a request that it may appear in our pages; in this we cordially acquiesce, esteeming it a useful improvement. We would draw the attention of our readers to the manner of its arrangement,—it is intended to inform the young mind that the Ten Commandments are the *word of God*. This card therefore presents them as an extract from the pages of the Bible; with such other portions and scripture references as point out the nature and design of them, and the attendant circumstances of the declaration of them to the children of Israel at Sinai.—We should be pleased to see this, as a lesson card in all our Sunday Schools.—

THE LAW OF GOD,

Given in Ten Commandments by his prophet Moses, as they were spoken by the Lord from Mount Sinai, and written with the finger of God upon two tables of stone, as you may find in the 31st chapter of Exodus, 18th verse, and chapter 34—28.

19th CHAPTER OF EXODUS

Verse

16. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp, trembled.

19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

THE TEN COMMANDMENTS.

20th CHAPTER OF EXODUS.

1. And God spake all these words, saying,

2. **I AM THE LORD THY GOD—**

First Commandment.

3. Thou shalt have no other gods before me.

Second Commandment.

4. Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5. Thou shalt not bow down thyself to them, nor serve them: for I, THE LORD THY GOD am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

6. And showing mercy unto thousands of them that love me, and keep my commandments.

Third Commandment

7. Thou shalt not take the name of THE LORD THY GOD in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Fourth Commandment.

8. Remember the Sabbath day, to keep it holy.

9. Six days shalt thou labour and do all thy work:

10. But the seventh day is the Sabbath of THE LORD THY GOD: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Fifth Commandment.

12. Honour thy father and thy mother: that thy days may be long upon the land which THE LORD THY GOD giveth thee.

Sixth Commandment.

13. Thou shalt not kill.

Seventh Commandment.

14. Thou shalt not commit adultery.

Eighth Commandment.

15. Thou shalt not steal.

Ninth Commandment.

16. Thou shalt not bear false witness against thy neighbour.

Tenth Commandment.

17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

21. And the people stood afar off; and Moses drew near unto the thick darkness where God was.

22. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I HAVE TALKED WITH YOU FROM HEAVEN.

See more concerning these commandments in Deuteronomy, 5th chapter, 16, 21, 22, 23, 24, 25, 26, 27, 28, and 29th verses, Deuteronomy, 31st chapter, 12 and 13th verses, and Matt. 22. 40. and James, 2. 10.

Plan for the improvement of Sunday School teachers, in religious and literary knowledge.

"There is an evident deficiency both in the ability and mode with which many teachers convey their instructions ; it is therefore of great importance that they should seriously consider the subject, and adopt such measures as their opportunities and circumstances will permit, to insure their own advancement in knowledge, and to acquire superior methods of imparting this knowledge with facility to others. The means I would suggest to their attention is, that the teachers of each Sunday School, or of two or more schools, should unite themselves for the purpose, upon a plan similar to the following," &c.—*London Journal of Education.*

Note.—" This plan proposes that the teachers meet for a few hours every week, for mutual instruction; one being selected as a leader of the class ; the method of proceeding is, to read three or four pages, and make remarks on works of the following character, "*Notes on the Holy Bible*,"—"Watts on the Mind,"—"Scripture Geography,"—"English Grammar,"—"Rhetoric,"—"Addresses to Children,"—"Watt's Logic,"—"Locke, on the Human Understanding,"—"Watt's Philosophical Essays,"—"Locke on Education,"—"Watts on the Passions," &c. We are pleased to remark that this plan has been adopted, and is about to be carried into practice by one of the schools of our union. The following is the proposed arrangement they are to pursue : to commence with reading and scripture pronunciation. In regard to the first of these, we remark that fluent and correct reading and speaking is highly desirable, and indeed a principle pre-requisite for S.S. Teachers; exercise in reading will advance them in elocution, and it must be acknowledged, that this will be highly advantageous for instruction, and better adapted to impress the mind when conveyed in pleasing and correct tones; and any method that will advance teachers to ease and correctness of speaking, will strengthen the means of their utility to cultivate the minds and morals of their pupils. In regard to the second course, scripture orthography, and pronunciation, it is highly worthy of consideration, though we regret to observe that this is as an object as little regarded, (even by such whose high and sanctioned office should set them beyond this reflection) as if there was no Biblical standard; and readers of the scriptures are so various and incorrect in this particular, that their hearers are either at a loss to know their meaning, or are led into

mistakes, in proper names, and matters of topography. We might give examples of this, but think that the observations we have made, will strike our readers as being precise and correct. The excellency of this novel plan requires farther remarks than our present limits allow. We defer them for a future number.

NOTICE OF NEW PUBLICATIONS.

Questions on the historical parts of the New Testament, designed for Sabbath Schools, by Truman Parmele, Superintendent of the Utica Sunday School. Merrill & Hastings, Utica.

It gives us unusual gratification to notice this useful tract, as being drawn up by one actively engaged in the work of Sunday Schools ; which ought in a measure to be a passport to its adoption in Sunday Schools. Catechetical compendiums of Bible history, are numerous. We have compared the present with several others, and give it our decided preference, and the point on which we more particularly rest our approbation, is the closeness of inquiry on the matter of each chapter ; a most desirable object in the religious instruction of children. Others with which we have compared this, do not contain so many questions by a third.—Its usefulness would, however, be increased were the questions yet more extensive. Our author has furnished the first chapter with explanations to each question as a guide to the instructor to enlarge on each subject.—We think these are not of sufficient simplicity for general usefulness, and we doubt whether many Sunday Scholars would not require farther explanation of such terms as—"Christian Era,"—"Ascension,"—"Manifest in the flesh,"—"Astrologer,"—"Assuming the civil power," &c.—With this exception, (which however is not without its usefulness,) we highly approve of this little catechism: its arrangement is judicious, and its form cheap ; and besides it has the charm of being designed for the use of Sunday Schools, and has its authorship from a *Sunday School Teacher*. We think it will add to the existing facilities for catechetical instruction.

Sabbath School Visitant, Vol. I. No. 1.—Utica N. Y. Merrill & Colwell.

This is a *welcome* Visitant, and from the introduction and other matter contained in the first number, promises also to be a *useful one*. We cordially wish it success, and congratulate our fellow labourers at Utica on their apparent zeal, in affording two publications the present year, so well calculated to promote the excellent cause of Sunday Schools. This work is closely printed, and in a neat form, each number comprising 8 pages 8vo. Terms 50 cents yearly, payable on delivering of the 3d number, or 62½ at the end of the year.

The Sunday School Magazine.—Philadelphia.

We have received the prospectus of this work, which affords the promise of great usefulness ; its first number appears the present month, and issues from the press, under the most happy and auspicious circumstances, being the first effort in behalf of Sunday Schools, by the *American Sunday School Union*, lately organized in that city, and embracing the Sunday Schools throughout the state. This work will doubtless be the best possible medium of information from this magnificent area of action, now nearly co-extensive with the whole Sunday School field abroad in the earth. We think that the friends of such institutions may look with confidence to this publication as a source of the greatest promise, either for matter of encouragement, or practical usefulness. To every union founded on such philanthropic and christian principles as the *Pennsylvania Society*, and to every such effort of usefulness as the *Sunday School Magazine*, we would delight to inscribe the motto, " PERPETUA ESTE !" for our faith in regard to such labours of heavenly beneficence is, that as their high and holy object is, so shall their effects be, ETERNAL.

SUNDAY SCHOOL FACTS AND ANECDOTES.

The tendency of the Bible to enlighten the mind, and its powerful influence to weaken the iron grasp of ignorance, prejudice and superstition, is delightfully exemplified in the follow-

ing fact. The utility of training the young mind to such a reliance on the testimony of the scriptures, meets us with the fullest conviction on reading this simple anecdote. While we recur to the early part of the last century,—a period of scientific and literary light, and marked also as a religious age,—and find that the sarcastical pen of an Addison and a Swift, was thought requisite to dissipate superstitious follies, and the elucidations of science were required to allay popular prejudices and apprehensions; we allude to the period of the great comet of 1680, and the noted London prediction of the time of the end,—how the excellence and superiority of the scriptures glow into brightness, when we thus behold superstition more beautifully and ably confuted from the lips of a little child, instructed in the truths of the Bible, than by the pointed arguments of literature and science.

The Little Interpreter.

“At a village not many miles distant from the metropolis, (London) a hawker was vending some printed trash containing a pretended prophecy that the world would be burned and come to an end on Whit-Monday. Several of the villagers on hearing the solemn and strange news, were talking of its veracity and probability, when a little sabbath scholar, (a girl 9 years old) with zeal and boldness rejoined, ‘why need we be afraid or mind what that book says, for I remember that Jesus tells us in the Bible, “of that day and hour *knoweth* no man, no, not the angels of heaven, but my Father only.’”—*London Sunday School Magazine.*

INTERESTING INTELLIGENCE.

The unusual exertions that are making in behalf of the young, to advance them in religious knowledge, is a subject of devout gratulation to the christian. Gladly do we notice the following pleasing intelligence, as communicated through the New-York Religious Teachers’ Society:—“It is intended considerably to enlarge our operations during the current year, by publishing

an extensive assortment of books for children, with cuts and other embellishments. It is considered that the publication of books for children, so embellished as to attract their attention, by mingling amusement with wholesome religious instruction, is likely, in a great measure, to counteract, if not supercede, those absurd and pernicious productions which are now put into their hands, and to produce a most salutary effect on the rising generation.

From the Port Folio of a S. S. Teacher.

A THOUGHT,

"That our sons may be as plants grown up in their youth."—Psalm 144. 12.

The human mind is nurtur'd like the rose,
 'Tis nature plants, and education blows—
 It's blushing hue is *Virtue* that adorns,
 And varying passions are the unwelcome thorns;
 Its fragrance *innocence* that never dies—
 The rose decays—its sweets to heaven arise!

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

GENERAL ASSOCIATION OF TEACHERS.

The next meeting of the Association of Teachers will be held on Wednesday evening the 21st July, at 8 o'clock, in the School Room under the Lutheran Church in Walker street.

The following question will be proposed for discussion:—
 "Would it be advisable to use every exertion to unite all the Schools of the state in one Union?"

On the 16th June, a resolution passed, requesting each Superintendent and Teacher to hand in, at the next meeting, a plan for conducting a class.

All who are engaged, in any capacity, as conductors of the Schools of the Union, are members of the Association of Teachers, and are requested to attend, and to comply, as far as practicable, with the requisition of the above resolution,

A. P. HALSEY, *Secretary*.

New-York, June 24, 1824.

NOTICE TO CORRESPONDENTS AND READERS.

The admirable series of the Catechetical questions is unavoidably excluded from our present number, as well as several original essays from our correspondents; they shall appear in our next.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 9.

AUGUST, 1824.

VOL. I.

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[From the Religious Chronicle.]

“Question.—What is the best method for conducting a class in a Sunday School.”

THE debate was opened by a Superintendent, who remarked, that this interesting subject should have been before our meeting at an earlier date: for it is known that some of our schools are declining for want of regular and systematic arrangement in their school classes; for, after all, however well devised the whole plan for conducting a Sunday School may be, however sound and well guarded its constitution, and how well soever its regulation and by-laws may be framed, yet its efficacy and success rest on the proper management of its several divisions, even as the whole cannot be perfect, unless the minutest parts are in unison, and move on with regularity and precision: A time-piece may be beautiful with ornament, valuable in its materials, perfect in its design and formation, nay, may be also well put together, yet who does not know, that the hand on the index, the only medium of its usefulness, is either retarded or hindered by the least derangement of its minutest part; a very hair or particle of dust, may render it almost useless. It is thus the Sunday School, of higher design, and a more noble machine, may be despoiled of much of its beauty, and hindered in its usefulness by the bad management of even one of its classes. I will carry the allusion still farther—(for it well illustrates my subject)—the refusal of any of the parts to perform their allotted operations, brings more weight and pressure upon the balance or main spring, by which it is weakened—it snaps, and is destroyed. It is so, sir, with the Sunday School machine: the teacher fails in punctuality; he is irregular in his attendance; and he may say—we have a diligent and active Superintendent, he will be there to open the school; besides, I shall be there in time enough, for he has to address the school, to pray or sing, and I shall yet be there sufficiently early to open the exercises of my own class. Thus he decides, and delays his coming, not reflecting that his absence will derange the school; but the evil also is here:—the

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same principle that tempts him to delay coming, actuates him to leave "undone what he should have done," after he appears at his post. Thus burdens and cares are pressed on the Superintendent; his hopes and his ardour are damped, his strength becomes enervated, and even his active hands hang down in the work. How ungenerous that so much stress and dependence should be placed on a superintendent! Thus many a school is disorganized, the evil beginning only in one class, and with an individual teacher. Doubtless this is the history of some of those schools that have left a blank on our list,—they have declined from the causes I have hinted. Of how much moment then, is the question before us. It is my intention as briefly as the importance of the subject will admit of, to lay before you a system of general application, in its principles, to the classes of every Sunday School, exposing those important points mainly to be insisted on; leaving it to others to discuss the merits of the various plans and operations that prevail in conducting those schools, and bringing to view such as give the best promise of fulfilling the design of their privileged and interesting calling. The subject naturally divides itself into three parts.---The object is instruction—the medium of bestowing it threefold: by example, by discipline, and precept. The first is all important; the neglect or want of it in a Sunday School, will prostrate both discipline and precept. Neither will much avail, without the first. Example is the model that should be always before the learner. Discipline, the tools by which the design is to be executed, (it is the painter's brush or the sculptor's chisel,) while precept is the plain instruction and direction what is to be done, and how to do it. In all this we know the model is every thing—so of example. To speak strongly, it enters into the soul, while the effect of discipline and precept may, after all our toil, be but temporary, and its results be only in outward circumstance. Discipline may influence the limbs and muscles of the man, and precept may regulate his mind; but "examples touch all human hearts."

This, I think, is decidedly illustrated by the powerful influence of the valour of an undaunted leader in battle, and the contrary effect of his cowardice. We are most deeply affected by what we see; and a feeling narrative also affects the mind only in proportion to the manner in which it is given. It will thus be acknowledged that the teacher's *example* should be his first effort to improve.

Pursuing with prudence and deliberation this perfect system of which I have here drawn the outlines, the S. S. Teacher cannot fail of success. The Sunday School is a moral machine; its main intent is, to enlighten the mind, to regulate the passions, and to instil into the heart divine truth. If, then, examples are required, they should be such as these—examples of humility, patience, mildness, decision, vigilance, order, attention, affability, politeness and impartiality, reverence of the Scriptures and the Divine Institutions and Ordinances of the Church.

These are the examples I would have a teacher continually to present before his pupils. I place humility first; for it may be truly considered the chief requisite, and one that will give grace and efficiency to every other. It was humility that pre-eminently distinguished our GREAT TEACHER, sent from on High, even though He is said, at the same time, to have "taught as one having authority," and "to speak as never yet man spake." If it was thus the leading characteristic of Him who spoke from heaven, and who said, "learn of me, for I am meek and lowly;" and if his disciples and inspired apostles, who con-

firmed the truth unto others, teaching with meekness amidst the miraculous gifts of tongues and the display of numerous miracles, saw fit to exhort one another with such precepts as these, "that a man think not too highly of himself, but to think soberly;" "and, if he thinketh he knoweth any thing, he *knoweth nothing yet as he ought*," "be gentle, apt to teach—in meekness instructing those that oppose;" "now we only know, in part and teach in part." If it became such men so to teach, and so to esteem themselves soberly and meekly, surely the pious Sunday School teacher should put on humility; besides, on the contrary, how baneful the example of pride. It is the chief weed of spontaneous growth that will spring up to choke the fairest flowers of the mind. I think there is nothing that will sooner mar or hinder a good work than this. Humility is attractive, it wins, it engages; it will adorn instruction, and call forth affection in the young disciple; it will soften pride, and guide the angry to meekness: for a child will listen with love and attention to lessons from the lips of humility, but will turn a deaf ear to the swelling, measured tones of the tongue of pride; it is this that chiefly renders instruction pleasant, because it gives music to her voice, and grace and beauty to all her steps. But to view it in a still stronger light—Sunday School Teachers are religious instructors; then, humility is the foundation of religion, as pride is also of iniquity. For a God stooped from heaven to redeem a sinful world, and sinners rose to heaven to rebel against him. Do not let it be thought I speak too strongly; the subject is of vital importance. I earnestly desire to be understood on this point; for we know well that the most pure and virtuous precepts, when they become dogmas, are rejected by a proud world, or their usefulness is almost lost, because they are proudly dictated.—What are the children that are presented to us for instruction, but a world in miniature, with all their hateful pride and angry passions? Let us apply the same principle to them, as a part, as Divine Providence has to the whole, and we deal prudently. Is the world to receive the heavenly precept, it must come forth from the lips of the prudent, with humility and love. Thus, the doctrine of the apostles prevailed; overcoming the prejudices of men, and controlling their opinions, and through this instrumentality, bearing the image and superscription of heaven, did God display his power in turning the proud hearts of men, who, with all the treasures of their wisdom, "*knew not God*." Let the Sunday School Teacher, thus walking after his Divine Master, and following his apostles, in putting on "a meek, a quiet spirit, which in the sight of God is of great price," be humble and kind; thus conveying his precepts, he may feel the best assurance of success. The Sunday School is a labour of love, and I do not know a more perfect model, and one more desirable to be studied by a Christian teacher, than the beautiful amplification of charity from the inspired pen of the apostle Paul, (Cor. i. 13. 14.) "*It suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in the truth, beareth, believeth, hopeth, endureth all things, and never faileth*." Here is a picture by a heavenly artist, that ought to be the humble and patient imitation of every Sabbath Day Teacher. I pass to the second part—Discipline.

The discipline of the Sunday Schools should be in strict accordance with the foregoing principle, as pointed out by the grounds of example. Its chief characteristics, therefore, should be mildness and temperance; to which, strength and energy may be given, by a persevering vigilance, which, in any system of police, is the strongest arm of the law. And let

us here remember the old homely, but wise and true maxim, "an ounce of prevention is worth a pound of cure." A strict and vigilant discipline would prevent many evils that a loose and careless government not only nourishes, but originates. This division of the subject is the most important of Sunday School topics, as it directly urges the inquiry, is corporal punishment consistent with the character and principles of Sunday Schools? To give a direct answer to this very important question, I would say yes: but every exertion should be made to prevent it; and when done, it should be exercised with much caution, with patience and with calmness, not in judgment or in justice, but in mercy. It is here that our practice should be that of the judicious surgeon, to use every palliative before using the knife. My conclusions in these opinions are drawn from the economy of a wise Providence in his dealings with his froward creatures. His retributive justice, so often displayed in this present evil life, gives present punishment and reward, while the threatenings and promises of his word display a system of eternal rewards and punishments in the world to come. Such is our exemplar: in imitating the divine model let us, not forget, that a heavenly father "is easy to be intreated," and defers judgment with long suffering, patience, and great goodness. In all the discipline of the teacher, he should be careful to endure the restraints that it imposes upon himself, with patience and with cheerfulness, for in this work every thing must be done, or seem to be done, "not grudgingly." A cheerful patience will, at all times, command, with much force, every necessary restriction to the willing practice of the scholar.—The teacher should allow nothing to vex him, but should practice his self-denying task with seeming delight and facility. Indeed, the art of discipline is, that there should be a kind of slight of hand in its management, by which it should hardly be observable how its ends are obtained. For this purpose, courtesy and politeness are great helps; they have irresistible influence on the ignorant mind, and I would by all means have the teachers avail themselves of this; and now, to be particular as to the practical detail in conformity to these views, let it be remarked that the Sunday School Teacher should observe the greatest nicety in all the arrangements of his class. The class book and class box should be kept in the neatest and most compact order: it is expedient and convenient, and will of itself afford much facility and accommodation, besides the utility of its example. The teacher should record the time of his entering on his duties, and the condition of the class when first put under his care; a list of the regular order of exercises should be inserted in the class book; a register of the scholars, their disposition and attainments, also the character and circumstances of the parents, and the regular reading place each Sunday. Scholars' books should be numbered, marked with large characters on the outside, and once a month they should be inspected; each on presenting his book to the teacher should be commended or reproofed for the manner in which they take care of them. Let the teacher be regular and punctual in attendance, and repair to his class station the moment he approaches the premises of the school room, and from that period commence the discipline of his class. Let him respectfully and affectionately salute his scholars on entering, and be particularly careful to notice the early scholars, as well as those who come late. He should assign to each in his class a particular seat, which none other should occupy at any time, nor the possessor move from it without permission; but, let me here add, that this will not be well enforced till the teacher himself has a particular post in his class, not to be left except on some urgent call of

duty. The maxim for himself and pupils should be, *a place for every body, and every body in his place.* The teacher should be as a prince on his throne, or a staff-officer in the field; his post should be a centre, and all business should be transacted there. Each pupil reading or spelling should advance to the right or left of the teacher's station before pronouncing or commencing to read; the larger scholars might easily be persuaded of the utility of this plan, and the younger ones would delight to practice it. In arranging the class, they should be before the eye of the teacher in the best position for hearing and being heard. For these ends a hollow square is the most convenient. A monitor of order, or messenger, should be appointed monthly or weekly, to give out and collect the books, to call the word in spelling, and the place to read, on opening the class; also to communicate between teacher and superintendent. He should be a watchman during the exercises of the class, and on observing any misdemeanor, should touch (*not call*) the teacher, who should reprove the offender, warn him of forfeiting his tickets, and other privileges, and on repeating his offence should report him to the superintendent. A persevering use of these means, and a close attention to these plans, would always secure good government in a class of S. S. Scholars. To a neglect of these minute but important points, so wrongly called trifles, may be traced the failure of many intelligent and faithful teachers. I think it must be here acknowledged, that a system of discipline is of the highest consideration to prepare pupils for the best devised plans of instruction, and without it the faithful application of precept would be as water poured on a rock, or like throwing in the seed before the soil is duly prepared to receive it.

I pass now to the third head—instruction by precept. Here the subject might be greatly enlarged upon; but it will be my place to point out one distinct method of instruction, leaving ground for others to occupy in this debate. All instruction in a S. School should partake, more or less, of a scriptural character; and there is no branch of it, however elementary, but what will, in some way, admit of biblical illustration: for which reason, every teacher should well prepare himself for his Sunday work, by the constant perusal and study of the Holy Bible: for this is that solid material, that will be required in all the progress of his labour; it will be his foundation, superstructure and top-stone! But let the S. School teacher add to his ability, by endeavouring, after a thorough knowledge of history, natural history, natural philosophy, astronomy, and geography; especially that which appertains to the sacred history. A book of excellent character on this subject, is "Carpenter's Introduction to the Geography of the New Testament;" but the teacher will find himself still at a loss in his instruction, without the continual perusal of the little books that pass into the hands of the Scholars as rewards; gleanings from them will fill the garner of his mind with rich stores of nutriment already well prepared for the reception of his young disciples. Those of every character, however trivial, should be read; but the most useful are the history of the lives and death of pious little children; little poems and hymns for children; and anecdotes, illustrative of the scriptures. Of the former, "Janeway's Token," and Burder's Early Piety, are recommended: and of the latter Watt's Divine Hymns and Songs; and Mrs. Sherwood's Stories on the Church Catechism; both of them enforcing practical duties of piety in the most simple and evangelical style; for stories describing youthful character and disposition, and affording abundant exemplary instruction, no books for children can be more highly recommended

than those of Mrs. Sherwood, who seems to have attained that useful habit, (so valuable for an instructor of children,) of thinking and speaking with the simplicity and plainness of a child. She seems to have studied their very hearts, and possesses a master knowledge of the various springs that move them to action.

The numerous tracts of the cheap depository, by Hannah Moore, possess a usefulness of a different feature : they convey the most salutary instruction and advice to the poor, in very plain and simple terms; and well supply the deficiency of a living teacher. The perusal of these will prepare the S. School visiter for his social intercourse with parents; proving a source of instruction, that must ever render him more acceptable and useful among them. "Tom White, the Post Boy," and "Hester Wilmot" by this author, might be read by the teacher during his family visits, doubtless with success and benefit.* I would enumerate also two little tracts, published in our city, (by Day, and Morgan, Pearl-st.,) well worthy being read by the teacher. "The Ploughboy," and Little Robert's first day at the S. School : and would strongly commend to his perusal, Bergwin's Parent's Friend. A compilation from the best authors on the education of children. Besides this course of reading, I would strongly urge that he should commit the book of Proverbs to memory, and all the parables of the New Testament, and also the Divine Songs of Watts entire; and thus "thoroughly furnished unto every good word and work," having his feet shod with the preparation of the gospel, and with the shield of faith," and the sword of "the spirit, which is the word of God," praying always with all prayer, let him begin with hope and confidence his pious work.

I shall first draw your attention to teaching the alphabet, and shall proceed in the regular progress of instruction to the highest attainments in a S. School. The question stated before us is, "what is the best plan of instructing a class?" and it necessarily involves the inquiry into every branch of instruction given : and I would here premise that S. S. Scholars should never be advanced to another class ; it is contrary to every feature of this exalted plan of instruction ; which, being a system of moral reform, and a plan for the infusion of religious knowledge, much depends upon personal influence, to obtain an attentive submission to lessons of virtue, holiness, and truth, to which the young heart, so prone to evil, is inimical. The same teacher will, therefore, be the most suitable person to direct the child through every path of wisdom and of duty. Objections may be urged against the plan ; but, speaking from practical experience, I commend it in the strongest terms.

Let me first state that little children should be first manoeuvred a few minutes before proceeding to instruction, for the purpose of abstracting their minds from whatever may have occupied their attention before entering the School; displaying their hands; marching round the form; rising and sitting down, will in their turns, be found useful for this purpose. A child may be introduced to spelling, reading and writing, all at once, in the following process of learning the alphabet.

The alphabet teacher should be supplied with a number of cuts, representing single sensible objects, such as dog, hat, house, and a double set of little blocks, on which should be painted the large and small let-

* The juvenile stories of Miss Edgeworth are generally of too high a cast ; yet some of them may be read to advantage, particularly those of the character of "Lazy Lawrence," the "Cherry Orchard," and the "Orange Man."

ters singly. A table should be before the class, three feet by two, having a drawer at each end, with compartments, for the blocks and cuts; the surface of the table a few inches from the centre, should be divided into two grooves: the upper one only wide enough to admit sliding in the blocks, and the lower one five or six inches wide, for the purpose of tracing on sand, the words from the upper groove. Thus prepared, the teacher will proceed to teach after the following manner: holding up the cut, he will say to the first in the class, "what is this?" He answers, "a dog." Then the child spells, by the teacher's dictation, and is directed by him to every letter as it is pronounced, and the child places them in the groove till the word is complete; he then imprints it below, spelling again by the teacher's dictation; and, in the same way, removes each letter from the table to the drawer, and is ready for a new word. The teacher may then, at his discretion, repeat some characteristic anecdote of the dog, and might aptly conclude with a short advice on affection, repeating the lines of the Hymn

"Let dogs delight to bark and bite,
It is their nature to," &c.

The repetition of the sounds, and applying the letter as a *sensible object* to answer it, leaves a more permanent impression on the mind. While the exhibition of the picture, and the exercise required will give a spring and elasticity to the mind, highly favourable to receiving instruction, they would soon be familiar with the alphabet and easy spelling; and when advanced to spelling in syllables, the word should be given out by the teacher, repeated by his monitor, and pronounced and spelt by the scholar; after the old mode of repeating the syllables, as in the example of "importunate," im-im-por-impor-tu-tu-importu-nate—importunate. This is decidedly the best plan for attaining a correct method, both of pronouncing and spelling: and though it is of late much out of use in the schools, I have never learnt one argument against it.

Much may be done in the spelling class to enlighten the mind when the meaning of the word is required. Suppose the word *mediator* is given out, the child who has spelt asks the next the meaning; and if not given, then let the monitor, turning to the teacher, say, what is mediator, sir? the teacher may familiarly explain—"two friends have disagreed, and another friend coming between, to reconcile them or make them agree, the friend that comes between the two, is called a mediator, for this reason our Saviour Jesus Christ is called 'the mediator between God and man,' because he is the means of making them friends; for He is the friend of both; He comes between a sinful world and a just and holy God, and shows poor sinners how they may be reconciled to God, and for this we instruct you to pay attention to what Jesus says in the bible, that you who are wicked children may know how to make friends with God." Thus the alphabet and spelling may be made engaging and instructive.

When the class have advanced to reading, the morning should be allotted to a regular course of reading from chapter to chapter, to spelling and recitation from the scriptures; and no scholar should recite more than thirty verses in the afternoon, read a select portion, a bible history or parable, a discourse of the Saviour, or an account of a miracle; which portion should be known to the scholar the Sabbath before, for the purpose of reading at home, and acquiring, if possible, some information on it, and should also be well studied by the teacher during the week, that he may be duly prepared to instruct his scholars. After the class has read the select portion, allow them to ask questions themselves, one of another, and then let the teacher question them. On initiating them into this exercise, allow them to answer and ask questions with the book open, and let the teacher so frame the questions at first, as they cannot fail to answer them, the question itself guiding them to it; then use them to answer with the book closed, and

gradually make the questions more difficult. The same select portion might be the lesson for several successive Sabbaths, which would allow of their being closely examined on it. Reading after the manner here detailed would doubtless prove more useful and instructive than a much longer course of reading according to the usual practices. On closing the examination of the chapter, the teacher should make an application of the subject and command them to commit the portion to memory for the ensuing Sabbath morning.

This would be my method of teaching a class in a Sunday School, and I think if the system I have here defined, were patiently pursued, together with a faithful course of social visiting, at the houses of the children, by all the conductors of a school, they would rapidly advance it to a high degree of prosperity, and the scholars, under the blessing of God, would soon emerge from ignorance and vice, to the enjoyments of religion and knowledge.

(To be continued.)

THOUGHT ON THE EFFICACY OF SUNDAY SCHOOLS.

The effect of Sunday School instruction on the Manners and Habits of the children in our City.

DELIGHTFUL, indeed, to the philanthropic mind, is the contemplation of the moral improvement of the age ; gratifying to the patriot is the thought that the common people—the hope of his country, are rising in the scale of intelligence. Virtuous are the emotions of the Christian, as he views with rapture the extensive promulgation of the gospel. With an approving smile, even angels may look down on exertions of man in so extensive a circle of disinterested benevolence.

Who can compare the manners and habits of the children in our city, as they now are, with what they were ten years since, and not perceive a most conclusive argument in favour of the powerful influence of Sabbath Schools. Who does not remember fifteen years since, to have seen the corners of our streets, every Sunday, crowded with boys, making rapid advancements in every kind of vice ? Who does not remember to have seen every Sunday morning, boys returning by tens through the streets leading from the suburbs, loaded with fruits and flowers, sorry specimens of depredations committed on the property of the people in the vicinity of the city ? If any one doubts that improvement has been made, let him look at this fact:—More than four thousand of the worst boys in our city, are now taken from

the streets, and prevented from haunting the abodes of vice, and acquiring habits of depravity or indolence. Suppose that eight thousand every Sunday were let loose to wander whithersoever they pleased ; we are now certain that more than one half that number are prevented, and not only prevented by our Sunday Schools, but actually acquiring the best of habits, that of attending divine worship—of being familiarized, if I may use the expression, with those who love the truth, and we may hope, with the truth itself. We are ready to exclaim the time is not far distant, when the whole earth shall be filled “ with the knowledge of God, as the waters cover the sea.”

As a proof of the effect upon the morals of children, we are pleased to relate the following, in a section of our city where depravity and vice reigned triumphant. A Sunday School was established about six years ago : since its establishment five hundred boys have been enrolled on its register ; not one solitary instance has there yet been of any one of them being an inmate of our bridewell, penitentiary, or state prison. These Sunday Schools do not only remedy, but they do more, they prevent crimes. It would be a house of refuge for them before they had become familiar in crime. They have afforded to a number of boys, who are employed by their parents or others during the week, an opportunity of acquiring knowledge and religious information which they could not have obtained. The neglect of the former would have caused them to have grown up confirmed in their ignorance, and the want of the latter would have made them hardened in vice. We have spoken of the influence of Sunday Schools on the manners of children ; we will now turn our attention to the effect it has had, and it must have, upon the parents ; permit us to relate the following facts, taken from the report of one of our Sunday Schools. In our school, says the report, there are 250 white boys, they are drawn from a district of less than half a mile square ; and in the vicinity of three other schools, the scholars are taken from 200 families : in these families are more than 500 adults ; 850 is the number of persons great and small in the families. These are all personally known to the superintendent, and they have been visited by him, and by the other conductors repeatedly during the past year.

these 850 individuals are either directly or indirectly influenced by the operations of the school, through the personal communications of its visitors, the distribution of Bibles and religious tracts, the circulating of books from a Sunday School library, the leading of parents to places of public worship, when perhaps they could not be prevailed upon in any other way. The increasing respect for persons piously inclined from those who were wont to make a mock of religion. The instruction the children have received in the school, and the habits they there acquired and carried to their homes, and the improvement in the very dress of the children. These are a few proofs of the means, if we may so call them, of the improvement of the present day. Let us pursue our statement a little farther ; there are 106 schools, containing more than 12,000 children, drawn from 9,600 families, containing in the aggregate 40,800 persons under the successful influence of Sunday School instruction. Fourteen hundred persons as conductors of Sabbath Schools are employed every Sunday in preventing crime.—Is not this worthy of notice ? so many persons giving their time, their money, some of them sacrificing their health—I would almost say, shortening their days for the purpose of introducing into one city, order, morality and obedience to the laws ? The prosperity of our city depends on—its character will be drawn from, the manners, habits, and subordination of the lower orders of society ; it is from the moral elevation of the degraded and depraved we are to hope for that standing that will place us first among the nations of the earth. Are our public authorities ignorant that these Sabbath institutions are powerful effective auxiliaries ? Will they for a moment deny the utility of these schools, the necessity of their being supported when told that more than 40,000 of our citizens are under the protection of more than 1000 individuals, whose hands are stretched forth to promote peace and social order ? Should not such institutions receive aid and support, be cherished, patronized, by every liberal patriotic benevolent member of society ? If private individual charity is not sufficient, are we too bold when we demand assistance from our magistrates ? Let them remember one-fourth of our population is in the hands of men who should be—must be supported.

A TEACHER.

[For the American S. S. T. Magazine.]

QUESTIONS FOR SUNDAY SCHOOL CHILDREN—continued.

Now, remember how I told you to behave while you are hearing about Jesus Christ, or else you will be like the wicked people, who, instead of loving him, tried to stone him, and called him names, and wanted to kill him, for they would not believe that he was doing it all for them.— Well, at last they got him, and tied him fast with ropes, and beat him, and mocked him, and when he told them he was the Son of God, and their Lord and Master, they put a purple dress on him, and made game of him; and they twisted sharp thorns together, for a crown, and stuck them in his head, so that the blood ran down his face; and they spit upon him, and struck him, but he never struck them back again, nor spit upon them; when they called him names, he never called them names again, but he bore it all, patiently, and never spoke a word. For whose sake did he bear it? And won't you love him and ask him to make you good? He can make you good, and he will if you ask him; you know he is God in heaven. Did the people love him for being so good to them? What did they try to do to him? Did they want to kill him? Did they believe he was doing it all for their sakes? Did they get him at last? And what did they do to him? What did they beat him with?

When he told them he was the Son of God, what did they do then? What did they put on his head? Did they make it bleed? Did they strike him? And did he strike them back? When they spit on him, what did he do? Did he call them names? Did he speak a word? What was he so quiet and good for? Because he bore it all for the sake of sinners, and he was so good to teach us all how we must act when any body treats us ill. Can he make you good and patient? What must you do if you want him to make you good? Pray to him before you ask for any thing else, ask him to give you a new clean heart, to help you to love him, and to be like him. Can you go to heaven if you are not like him? No: because if you are not like him, you are not good; and no one can go to heaven unless he is good; for God will have no sin, no bad people in heaven; they are like the devil, and must go and live with him. Then when any one strikes you and calls you names, what must you do? Such children as strike back again, and call names, and fight, are not like our Lord Jesus Christ; and unless they pray to him to make them good, and leave off their wicked ways, where must they go for ever and ever?

THE SUNDAY SCHOOL TEACHER'S PRAYER MEETING.

When the hymn was concluded, let us, said the superintendent—kneeling down almost in the centre of the room—let us pray. The teachers rose and sunk down by the side of the chairs on

which they had been sitting. Suppose one should attend from mere curiosity, not from a desire of receiving or wishing to impart religious instruction, think not though his knees were not bent, or his hands clasped, that he could remain an unconcerned spectator—from experience I assert it next to an impossibility. Though his body sunk not in unison with the rest, his heart would sink deep enough—his mind would bend with awe, with fear, with reverence. Is there not humility in the very act of kneeling? Then I thought indeed “he that humbleth himself shall be exalted.” How solemn the emotion, how thrilling the sensation—as the female teachers turning their faces to the wall, seemed timidly and gratefully to tender their humble supplications to the throne of mercy. The men with fervour begging the assistance of divine Almighty power, the little children kneeling and looking upward so sweetly, so mildly, their placid countenances as they clasped their little hands, and raised their eyes to heaven, might be likened to the face of nature, after an April shower, so fresh, so fair, so beautiful. The trembling softness of the voice of the speaker, that had, ere his connection with the Sunday school, so often been hoarse with rage; the meekness of those tearful eyes that had so often flashed with anger; his humble tones showing the storm of passion had ceased; the tear that glistened in his eye, betokening the overflowing of his heart, reminded me of the hushing of a tempest as the breath of wind that remains wafts the darkened clouds from our view, and the drops of rain lingering in the sunshine, form a rainbow of promise to our agitated trembling souls. Sincerely do I hope that in his eternal to-morrow, the sunshine of righteousness, now gilding the close of his brief day, may shed his gloriously transcendent rays. If any one yet doubts the efficacy, the utility, of Sabbath schools, let him attend the meetings of their conductors, unfold this Eden to his view; let him behold the teachers on their knees, supplicating the mercy of heaven to rest on their fellow labourers in the vineyard. Tell him, had it not been for Sunday schools, these men whose hands are now joined in prayer as firmly as their hearts are united in love, would have hardly breathed the same air. Ask him if it does not make his heart glad to see them imploring a blessing to crown their benevolent

exertions, from him who delighteth that his children should dwell together in harmony, point out to him, this man, *he* has been accustomed, under a humble roof in unadorned simplicity to breathe forth his heart-felt prayer, which, like the serene beauty of a vernal morn, invites us to acknowledge the mercy and goodness of God—that man, *he* has bent the knee beneath a fretted vault, with every accompaniment that can add sublimity to adoration, or dignity to reverence, like the terrific grandeur of the storm commanding us to bend beneath the presence of an Almighty hand—tell him these men have here thrown off the shackles of illiberality, and firmly united in the bonds of holy brotherly affection ; are endeavouring with the hope of divine aid, to teach this simple lesson :—there is but one God, and his Son is our salvation. Does not this promise that harmony of feeling, the want of which is so much to be regretted among those who profess to judge no man ?

After the prayer, another hymn was read, commented upon and sung ; the effect was still more perceptible upon the meeting, than at the singing of the first ; there appeared to be more feeling, more agitation. One of the teachers did not attempt to join in the singing, although the tune was a familiar one to him, and one that I had often heard him sing ; the prayer had the effect of sealing his lips, though it might have opened his heart. The little children, emboldened by being unnoticed, took part in the exercise, and their soft clear voices unbroken by the reflection of the past, or fear of the future, rose above the other voices, and seemed to ascend as an offering worthy heaven. A divine song from the lips of pious children will ever give rise to the most soothing emotions—“ it is worshipping the Lord in the beauty of holiness.” The smiles of love illumine their features ; we feel a desire of embracing them with love and affection ; and as the sweet sounds of their seraphic voices added sweetness to the happy contentment of their countenances, I could say, in the words of the poet,

“ No pearl ever lay under Oman's green water,
More pure in its shell than thy spirit in thee.”

There was a pause of a few moments between the singing of the second hymn, and the reading of a chapter in the bible.

The portion selected for the evening was one of the psalms of David. Our minds were well prepared to receive the sublime yet simply expressed sentiments of that inspired writer. A few explanatory remarks were made, and the subject applied to Sunday School teachers. The secretary then took a number of the London S. S. Teacher's Magazine, and the subject was introduced, as nearly as I can recollect, in the following manner :

We have full assurance from the success that has attended the exertions of those who have endeavoured to establish Sunday Schools, that the hand of the Lord has directed them. In this good book, from which we have just read a portion, we might find sufficient to guide us in our dark and sometimes difficult and laborious way ; but we also think, that it is right we should make use of such *other means* as have been put into our hands.

Many well meaning, zealous, and ardent persons, experienced in this good cause, have kindly given us instructions how to act in particular cases ; how to make use of the time allotted to us to the best advantage ; how to promote the interests of those who are entrusted to our charge. There are many encouraging anecdotes that will stimulate to exertion, and frequently delight the heart of the S. S. Teacher. Occasionally we shall read one of these, and may the divine assistance be granted to us and our undertaking. A few moments were then taken up in reading a piece on humility, and another on partiality to scholars, and an anecdote of the happy death of a Sunday scholar. After which, another hymn was sung, and another prayer offered to the throne of grace. At the close of which, the superintendent asked a parting blessing. No moving disturbance occasioned by putting on coats, looking for hats, moving towards the door, or whispering, but every one remained on their knees until the superintendent rose himself : this was as it should be ; and if some congregations could have seen this for a moment, they would not hesitate to follow so good an example, and for the future wait until the blessing was pronounced before they put on their hats, shawls and coats, and not move from their seats until it was concluded.

As I returned from the meeting, I was led to reflect upon the events of the evening ; the effects of such meetings upon society,

and the benefits that result to the conductors of our schools. After attending a meeting of this kind, we feel our strength renewed, and are determined to persevere in the cause for which we have met together ; It gives rise to emotions the most favourable to christianity, by exhibiting two of its most powerful attributes, love and charity : surely this is the way of life ; so it must seem to all those who really interest themselves in it. It creates a respect for those who are piously inclined ; for we cannot but think well of such as take so great an interest in the welfare of others. To the youthful teacher it is the powerful influence of example ; habit will in a short time make such evenings as these most agreeable. As prayer meetings, they will ever be interesting, because the prayers that are here offered are for the promotion of an object in which at that moment he delights to know that he is engaged. It affords great facilities for religious improvements, for religious companions. It promotes the harmony that should exist between Sunday School Teachers, and powerfully strengthens the bond of union between them. It gives us proper subjects for meditation during the remaining part of the night, and will most undoubtedly prepare us the better to become religious instructors to others. And I hope some Sunday School Teachers who have never had an opportunity of knowing the benefits of attending such meetings may think of these, and test their truth by attending themselves, and determining to take an active part in the prayer meetings of the unday School Teachers.

WANT OF PERSEVERANCE THE CAUSE OF DECLINE IN A SUNDAY SCHOOL.

To the want of perseverance may be attributed the cause of the decline of more than one benevolent association. The following facts will prove that every assistance benevolence can render, all the aid that charity can afford to any institution, will be totally fruitless, unless a determined perseverance, and an unwearied application, be constantly given by those who agree to be its supporters. About three years since, to one congregation in this city, there were attached three Sunday schools ; the

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pages of their registers were adorned with the names of more than three hundred scholars ; and the rolls of the teachers showed a list of more than fifty persons who had willingly consented to become the conductors.

An association of the elders of the church, and of persons favourable to the interest of Sunday Schools was formed; addresses were read, printed, and circulated; treasurers were appointed; funds were received ; places suitable for instruction, were obtained; books and furniture were provided, and, under the most favourable auspices, the operations of the Sunday School commenced. Elated with the hope of success, they rejoiced in their undertaking. The novelty of the design kept alive, for a while, the energies of their minds. Plans for instruction were recommended, tried, and abandoned ; rules for order were made and broken ; regulations for the discipline of the school were agreed on to-day, and given up the next, as impracticable. The congregation thought the fault lay with the association; the association blamed the teachers ; the teachers blamed the scholars, and the scholars left the school. About a year after the school was established, I paid them a visit : the school was then on the decline; I saw a number of the seats vacant; and, as they had at first complained of want of room, I asked the superintendent if he had as many scholars now as when he commenced. No, sir, the boys do not attend regularly at all ; we begin to be quite discouraged; the parents do not care whether the children come or not ; they do not seem to take any interest in the improvement of their children. I am sorry for that, said I, as *much* depends upon the parents—but how many teachers have you in this school ? We have on our list eighteen besides the secretary, superintendent and visiting committee—why there are only seven present ; I am almost led to believe that they are following the example of the parents, and do not seem to care *much* about the improvement of their scholars, or take much interest in the school. Do your teachers visit the absentees of their classes ?—No, sir, *they have no time*, our visiting committee do every month, I believe, but this month the secretary has been absent, and the list of absentees has not been given to the visiting committee. Your scholars do not seem to be very orderly to-day,

owing I suppose to the want of teachers, we cannot keep them very still, but we have a very excellent set of rules, said he, showing me a card of about fifteen regulations, most of them prefaced with, "no scholar of this school shall be allowed," and "every scholar must," &c. Did the scholars ever learn these rules, said I. No sir, I believe we never thought of that. Then, said I, you might as well put for a concluding one—every scholar is expected to obey these regulations, and no scholar shall be allowed to learn them; this appears a little like bad management.—Why yes, the association never told us to give them to the scholars to learn by rote. I see how this is, you depend upon the association, and the association depends upon you, and between you, the main objects of the association and of the school are left undone. When I left the school, I then feared that the schools of that association would be of but little utility, either in advancing the scholars in religious improvement, or in acquiring regular or useful habits; one bad example would destroy twenty good precepts.

About three months since, I entered the same school, it was the mere shadow of what it had been, a few scholars taught by three teachers, was the melancholy proof of the former mismanagement. One of the schools attached to the congregation had been discontinued for some time; two remained, one male and one female, about sixty scholars, three male and five female teachers, were all that were left to tell the tale of their want of success. A new superintendent had been appointed in the male school; with him I had some conversation relative to the affairs of the school; I was pleased with his ideas; he appeared to understand the subject. Much might have been done here, said he, if they had only proceeded in the right way. Much may be done, and through the assistance of divine goodness, we intend to perform our duty better, or at least, work harder than our predecessors. They had a very erroneous idea of the management of Sunday Schools. To attend to the duties of the school on *Sunday*, they thought was performing their duty. They imagined there was no necessity of meetings for business; they could not see much utility in *preparing* themselves for the lessons they had to teach. And time has proved that they failed

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in another point,—that of *visiting* ; they thought it made no difference who visited the absentees, and for those who attended regularly, it was sufficient to see them once every sabbath, without spending time to visit them during the week. Now we are pursuing quite a different plan. We have had meetings for business, and shall continue to have them. We intend to visit every scholar in our school, at least once a quarter. We intend to make our teachers visitors of their respective classes : if a boy is absent from his class, we hope his teacher will pay him a visit before the succeeding Sunday. To all those who have charge of our testament or bible classes, we have earnestly recommended to prepare themselves, by studying the portion of scripture they intend to read. We have earnestly reminded our teachers, male and female, of our *prayer meetings*. I can only say, answered I, if you continue to apply your shoulder to the wheel, you will meet with unqualified success. By your visits to the parents, you will prove to them that you think of them and their children on other days besides the sabbath, and in time, will certainly gain their love and good wishes, together with that which will be of the greatest benefit—their co-operation. When a scholar absents himself one Sunday, if he is visited before the next, it is very probable he may attend more regularly. If your teachers come into school prepared, you may rest assured more good will be effected in one sabbath than would be given in four without preparation ; and I doubt whether you can find any better employment for your teachers than the study of the scriptures. If they attend the monthly prayer meetings, it will promote union and harmony of feeling, and many a one may have a sufficient cause to bless him, who liveth and reigneth for ever, for the eternal benefit they have there received. Go on, you are now in the right way ; your school will increase, and your labour will not be in vain. Although advantage may not *immediately result* ; if you persevere, it will be certain. “ All things are full of labour,” and he that expects success in a Sunday school, and stands with folded hands, shall surely be disappointed. Indifference, cold indifference, so opposite to perseverance, has actually sometimes been called perseverance. When a man passes through the world without noticing this thing

he meets, or that which obstructs him, but plods his weary way, without even inquiring whether the sun that warms him, shines on any other than his own habitation, he is indifferent, not persevering. And when a Sunday School Teacher for months goes in and out of his school, without even noticing whether there is any other there than himself, and plods his weary way for years, without ever inquiring whether his plans are successful, or sometimes whether he has any or not—depend upon it that man is indifferent, not persevering; and his labour will very likely come to nought. But once more let me request you to persevere, and I am certain that success awaits your undertaking.

AN OBSERVER.

How painful the duty that devolves upon him who notices the obituary of a friend. It is a task that awakens every feeling of sorrow; the soul, tremblingly alive to the slightest impressions, finds all its grief renewed.—Assured of the sympathy of every christian friend, we can only hope for a portion of that resignation to the divine will that filled the breast of him to whom we pay the last tribute that friendship gives to the object of its affection.

The death of Thomas Jarman, late Editor of this Magazine, will be as deeply felt by his relatives, his friends, and the christian world, as it will be sincerely deplored. A soul susceptible of every finer feeling, endeared him to his relatives; his suavity of manners, his disposition ever ready to oblige, made his friendship desirable; his company a source of refined pleasure to his friends. Endued with brilliant talents, exerted for the benefit of mankind, he will be admired by those who may have the pleasure of reading his productions. In the pages of this Magazine, of which he has been the editor, and among the papers of those societies to which he was attached, will be found the best eulogy of his character.

We give place to the following Obituary from the Religious Chronicle, as it entirely expresses our own sentiments, and seems to be a faithful notice of his departure from this transitory scene.

For the New-York Religious Chronicle.

OBITUARY.

THOMAS JARMAN, ESQ.

"*In the world ye shall have tribulation,*" was the declaration of our Saviour, and it was one which the experience of all that have loved him, since he tabernacled in the flesh, has verified. Of this tribulation few have partaken more largely than the subject of this memoir. But possessing naturally a mind of great strength, and to the highest degree

cultivated by education, he seemed to be always superior to misfortune, and particularly when he brought to its aid the power of the religion of the cross. He had known what it was to live in affluence and splendour, and at such a season to be honoured by the world: and he had also seen that affluence takes to itself wings and flies away; and himself deserted by his former friends. Yet amidst all he was scarcely ever known to allude to these misfortunes, and *never* to murmur at the dispensations of Providence.

The object of this article is, however, rather to exhibit the manner of his *death* than to portray his *life*. It is not, at the present day, uncommon to hear (and whose heart does not rejoice that it is so?) of the triumphant death of the believer of the cross; but it is a rare occurrence to hear of one whose death was like that of Mr. J. During a confinement of two months previous to that event, he had never been heard to express a wish to live; even before his disease assumed a threatening appearance, he said to a friend who was visiting him, "I have less to bind me to the earth than most men, and I declare to you that if I knew the sentence to call me to my judge were to come within six hours, my heart would not fear." We have said that Mr. J's death was uncommon—it was so in this respect—that it was not marked by those exultations and rejoicings which some display, but by that continued, calm and steady faith, which might with propriety be denominated "*unmoveable*," and which overcometh all things. To a friend, who inquired the state of his mind and of his *frame*, he said, "I fear nothing, frames are pleasant, but I never trust to them; my confidence is rather in the *word of God*." "Hath he not *said it*, and shall he not bring it to pass?" was the ground of his expectation. On one occasion, when he requested a friend to pray, he was asked if there was any thing in particular which he desired: "Only," said he, "that I may be submissive." To a similar question from a minister of the gospel who visited him, he said yes!

"O for a closer walk with God,
A calm and heavenly frame."

And being interrogated as to what he thought of Christ, he said "he is the only ground of my confidence, and through him alone I hope for eternal life." "And can you, Mr. J. say," continued the inquirer, "that with all the afflictive dispensations of divine Providence towards you, which I understand are many, that it is good that you have been thus afflicted." "Yes, indeed, I can," replied he, and repeated with emphasis, "indeed I can." Surprise having been expressed by a visitor that not a doubt had intruded upon his peace for so long a time, he said, "I do not know but the tempter did assail me once, but I determined never for a moment to listen. I have made my peace with God, I trust. Christ has paid a debt which I never could. I am a Christian, or I am not. If I am not, why should God have made me so often instrumental in benefitting the souls of my fellow-beings? I *do know* that I love holiness, and hate sin; and this I have always told you was to me a greater evidence than any sudden frame or feeling. A female friend, with whom he had long been intimate, visited him a few days previous to his death, at a time when he was able to sit up and converse. At the close of her visit, he observed that she was somewhat affected by parting, and said, "do not, M—, give way to your feelings, either now or when I am gone. Do not permit yourself to mourn as those that have no hope; for, recollect, there is a place where there shall be no more sorrow, nor crying, nor pain; but above all no more *sin*. May the blessings of heaven above, and of the earth beneath, be yours—farewell!"

A young friend, who was at his bedside frequently, during his illness, observing that his strength had nearly failed him, requested that Mr. J. would speak to him once more before he died; to which he said, "no one knows the foundation of the Christian religion better than you do, and therefore I need add nothing, only to desire that in zeal, in knowledge, and in love, you will be firm;—*be firm*, and never suffer yourself to be troubled with any *theories* of religion. I have examined all religions, and all theories of religion, both ancient and modern, and have found that all, except that of our Lord Jesus Christ, are absurdities; and all philosophical speculations vain. Farewell! may we meet in heaven, although we should not meet again on earth."

After passing a sleepless and restless night, a short time before his death, his brother came to his bedside in the morning, and inquired if his confidence was still placed upon God; to which he replied, "Oh! yes! my dear brother, what *have* I to fear?" His constant and earnest prayer was, that he might retain his reason to the last moment. "My wish is," said he, "not only that I may retain my reason, but in the language of Lord Malcombe,

" 'Easy may *my* passage be,
Cheerful *my* allotted stay;
Short th' account 'twixt God and *me*;
Hope shall meet *me* on the way.' "

The words in italics he had altered to suit the occasion. On the morning of the day of his death, he was for some time apparently engaged in earnest prayer, when he suddenly exclaimed, to his brother, "I have a piece of news to communicate, which will rejoice your heart." "What is it?" said his brother. "The suit* is ended," replied he, "and the result favourable." The only words he uttered with distinctness after this were, "Brother, this is dying." "Are you happy?" "Perfectly; what have I to fear?"

Three weeks before his death he had written the following obituary notice of himself; and after it was finished, remarked that his "house was now in order."

"DIED—Mr. Thomas Jarman, formerly of Bristol, England, aged 57, after a residence in this country of about four years; during which he had formed the warmest attachments of friendship, and felt to his last moments the deepest sense of obligation for the kindness of his friends on this side the Atlantic, while he dearly loved his native country."

THE WHITE BOOK.

The opening of the White Book was an era in the history of our Sunday School. It was an anniversary to which the boys looked forward with hope and delight. As the exercises were novel, the children were pleased; and as they formed the principle characters themselves, they felt interested.

* Mr. J. was by profession a Lawyer, and hence the comparison of the end of his trials to the termination of a law suit.

The anniversary was held in the month of May. To have the desired effect upon the scholars, they should all attend ; and if the day was stormy, many of the smaller children would be prevented. During the week preceding, many a wish escaped the lips of the teachers, and many a prayer was silently breathed by the superintendents, that the day might prove favourable. With joy, sincerely felt, did the conductors of the Sunday School hail the approach of a calm, serene sabbath morning in May. As the clouds that hung over the eastern sky were dispelled by the rising orb of day, and the morning mists vanished in the ethereal serenity of a cloudless sky, so thought they, the rays of knowledge through the instrumentality of our Sunday Schools are dispelling the clouds of ignorance and superstition, and the mists of depravity and vice are fast fading before the rising splendour of the Sun of Righteousness. To one, even uninterested either in the day or its proceedings, surely such a morning as this would have awakened the softer sympathies of his soul, and caused him to long for some object, on which he might bestow the love, the gratitude, the charity, that such a scene as this would certainly have created. The vast vault of heaven, too much for man's proud eye to take in at one glance, would have made his soul swell by its magnificent grandeur ; the sun beams stealing through the rich dewy foliage of the trees would have reached the inmost recesses of his soul in all their softened beauty ; the balmy air, rich with all the perfume of the spring as he inhaled it and almost held his breath, lest it should escape, would have communicated to his feelings a tranquil, yet overpowering pleasure ; the melody of some feathered songster, as he shook from his downy wings the dew of the morning, would have made delight beat high in his breast ; and should some startled bird, frightened from his native bower, wing his way far on the bosom of the air, and disappear in the blue of day, how sublime would be his emotion as his mind followed on the trackless way—until, far removed from mortal ken, it at once seemed to stand in the presence of Him who had created works so wonderful ! Would he not, under the influence of such passions, be eager to perform every virtuous action his heart might dictate ? What then would be the feelings of one deeply interested in the coming

exercises of the day ; every object that met his attention would remind him of the duty he had to perform ; of the charge that lay nearest his heart. The sun just risen, and now shedding his rays on all that part of the world turned towards him ; equally upon the sterile sands of an Arabian desert, and the fertile fields of a land flowing with milk and honey, would remind him of the bible affording to all turned towards it, the poor equally with the rich, the ignorant equally with the learned, the light of life, and the hope of salvation. The calmness of the air would be to him like the peace of that religion he had wished to inculcate ; the serenity of the sky—the purity of its precepts ; the balmy fragrance of the air—the healing virtue of its doctrines ; and while beholding the opening flower, just spreading its varied hues, and yielding its sweetness to the breath of heaven, he would fancy it appeared like the first dawn of religion in their minds, and he would imagine that this day was he to receive the reward—the first fruits of his labour of love.

The appearance of the sabbath in either the city or the country, will ever give rise to many pleasing emotions. The school, which is the subject of this paper, was located in the upper part of the city. Although no stream here meandered in stillness and beauty on the one hand, nor verdant meads spread their rich covering on the other ; though our path to the place of worship lay not among flowers, nor by fields rich with the blessings of the labour of the husbandman ; though no village spire could be seen overtopping the bending willows that surrounded it, a fit emblem of religion rising above the humbling mortifications of this life ; though our ears were not delighted with the matin songs of a thousand melodious warblers, nor the solemn sound of a single bell now breaking upon the ear, now echoed fainter from the distant hills, until fancy herself sends back the last sound to the entranced listener ; nor the extended landscape all bespangled with dew, and glittering in the morning sunbeam : yet the undisturbed silence that reigns in the streets of a city on a sabbath ; the echo of the step, the very countenance of the passer by, the chiming of many bells, all remind the observer of the day of rest. We seem to be more susceptible of the beauties of nature on that day ; the trees planted here and there in the

streets, seen clothed in their brightest dress ; the song of the robin, yellow bird, or martin, that on this day only undisturbed, fearlessly carols nature's orison to his Creator, sounds unusually melodious ; the contrast between the busy hum and composed bustle of a week day, and the solitary stillness of the sabbath, bestows upon the mind a sedate composure, and gives a contemplative religious tone to the feelings. The difference between the dirty, squalid appearance, and noisy and unruly conduct of children during the week, and their neat, tidy and cleanly dress, their orderly, decent behaviour on the sabbath, cannot fail to strike the beholder, particularly if he be interested, very forcibly. This Sunday School had been in operation five years ; the salutary effects of its operations were plainly to be seen. Instead of crowds of idle, noisy boys, loitering round the corners of the streets, disturbing and disgracing the neighbourhood by their shameful conduct, scarce a boy was to be found during the hours of divine service : and the children in the vicinity, if not better clad, looked much better than the generality of the children of the poorer classes ; the parents took more care to keep them neat and tidy.

The hour for opening the school was at hand, many of the scholars were already in their seats ; they had begun to collect much earlier than usual ; and if any one had observed them as they approached the school, he would have suspected that something more than ordinary was about to take place ; inform him that it was the day of reward, and with little discernment he could have pointed out those who expected to receive a premium.

[*To be continued.*]

REMARKS ON SUNDAY SCHOOL ANNIVERSARIES.

It is a subject deeply to be regretted, as it is true, that many undertakings commenced in the purest motives, and of the most heavenly design, soon become vitiated, through the passions of men, and so natural is this current of human affairs, through the prevalency of sin, that the wise and good, with a very commendable prudence, have ever been cautious in establishing any

precedents in the arrangements of the concerns of religious or benevolent institutions, which might, by enlisting the feelings, and exciting the varying passions of the worldly minded, retard, rather than advance their desired interests. Such a christian prudence is the dictate of truth, while the inspired volume says; that "the lust of the eye, and the pride of life, is not of the Father, but of the world." The various jubilees, anniversaries, and occasional public processions, commemorative of any signal, interesting or important event, have often been considered as possessing this corruptive tendency. Such celebrations, it might be said, with a few, excite the energies of the heart to a fuller enjoyment, and a more grateful sense of divine blessings, while to the far greater part, their outward pageantry ere long becomes the only attraction they offer, while the noise and parade so congenial to the spirit of the world, invite the licentious to excesses, and in the lapse of time, a religious jubilee that has originated from some heavenly motive, and been a source of pure and simple enjoyment to the pious, and of praise to the author of our being, has become an empty and unmeaning show, in which the heart has so little concern, that the very end and purpose of its institution may be forgotten. It was thus that the Saturnalia of the Romans at first intended to commemorate the peaceful pursuits of agriculture, and to perpetuate a grateful remembrance of a virtuous golden age, soon extended its festivities from a single day to seven; and with a similar spirit, the celebrations in honour of Augustus, were of yet longer duration, while those of Agrippa and Trajan were most unreasonably prolonged; the first to 50, and the latter to 123 days. Their secular games designed to be celebrated only every one hundredth year, were sometimes anticipated ere that period was half expired, that kingly pride might be honoured, and a thirst of luxurious pleasure gratified. No less injurious in effect proved the Jewish feast of dedication, as appointed by Judas Macabeus, to commemorate the recovery and purification of the holy temple; and the feast of Purim, established by Esther and Mordecai, designed to call forth from that ransomed people the grateful songs of deliverance to "the God of Jacob, their refuge:" yet in the end, even these were so corrupted as to procure them the reproachful epi-

that of the *Greek Bacchanalia*. Thus also the religious celebrations of a christian age have often led to such shameful excesses, as to cause them to be restricted, sometimes suspended, and at last prohibited ; but let it be considered that these are the consequences of national celebrations—a whole people participating in their festivities. In a single community, apprehensions of such evils are lessened, and are quite groundless in regard to the public celebration of a religious society ; its members and patrons assembling yearly to commemorate the founding of their institutions, and by religious and other exercises, “pro-
voking one another to good works.” So far from being injurious in their tendency, the multiplying of them does but renovate the drooping zeal of the christian heart, and gives new strength to the hands of the benevolent ; recounting the past, and anticipating the future, seems to revive the work. Indeed, there can be no more pleasing associations formed in the mind than these delightful reflections incident to the numerous anniversaries celebrated in our city in the month of May ; for as the vernal scene smiles with renewed verdure, and is fragrant with flowers, inviting to a thankful remembrance of the beneficent author of our life : so the assembling companies of the faithful, that throng the courts of our Zion at the same glad season, with grateful remembrances to the God of salvation, present a scene beautiful with the smiles of *unfailing* charity, and fragrant with the best and most acceptable incense to heaven’s throne, *brotherly love* and UNITY ; in the words of inspiration, “how pleasant !” it is as the “dew of Hermon, and as the dew descending on the mountains of Zion, where God hath commanded His blessing !”

Two of these yearly celebrations,—that of the National Bible Society and the Sunday School, are accompanied by a public procession. It will be readily granted in regard to the first, that any scenic parade connected with their solemnities, would be but peurile and out of place ; for there is, indeed, an untold sublimity in the silent, solemn march of its venerable patrons and delegates, as they move in procession to their place of annual meeting, presenting a sight that fills the soul at once with a sober, yet cheerful delight ; but with the latter, such parade may be innocently indulged, being in accordance with the tenor of juvenile minds and feelings, and every way calculated to enlist

their hearts in a cause, of which their judgments cannot yet have formed any correct estimate as to its value and usefulness.

The Sunday School is a system of reform, to eradicate the moral evils of society ; and as such, those who are the most proper subjects of its exertions are naturally opposed to its controul ; they *must* be won by the mildest measures ; they must be *allured* to the pure and virtuous counsels to which they are no way prone ; and be ingeniously enticed to that salutary discipline to which they were so averse. Hence the necessity of numerous rewards and distinctions, which although they nourish *pride* for a season, yet they become the means by which they are brought under the salutary influence of those moral medicaments that will eventually neutralize its baneful influence ; but we are of opinion that the celebration we allude to is pure, even from this alloy, and may be said, on the contrary, to excite the youthful heart to honourable and correct feelings. Many is the child on whom the prospect of being honourably entitled to participate in the Annual Sunday School procession, produces a moral restraint, preventing him from mean and unbecoming conduct, that might soon lead to baseness ; and not a few of the most vicious are restricted in their evil practices by the same influence, while to those who are of a purer cast of character, it proves a source of anticipated delight, that stimulates them to farther advancements in the paths of wisdom and virtue.

The annual public celebration of the Sunday Schools, by a procession and other appropriate exercises at the place of meeting, is a topic of interest to the scholars for the whole year, and long ere the stated period arrives is a matter of anxious inquiry among parents and children. The influence it exercises is readily traced by the lively interest excited, as the usual circumstances give token that the season of the anniversary approaches ; but a public procession of the managers of the society and the scholars, has doubtless, also, a large share of influence in fixing the public attention on the importance of these institutions, and by bringing the schools into notice, and immediately before the public eye yearly, will certainly exact from them a greater feeling towards the subject than the more ordinary usage of si-

milar societies, of holding a yearly meeting of the members, with the teachers of the schools, to receive the report and accustomed addresses.

Such are the observations we have thought proper to make on adverting to our late Sunday School Anniversary, held on the afternoon of the 11th of May, which was more numerously attended than on any former occasion. A procession of more than 4000 moved from the Park, at four o'clock, comprising the presidents, managers of the Society, many of the delegates of the National Bible Society, the teachers, and the children of the schools. Every scholar was distinguished by a badge; and each school by a banner, with some appropriate device. Among others, the following mottoes must have had a most pleasing effect on every pious observer of this religious celebration:—"Suffer little children to come unto me"—"forbid them not"—"God is love"—"feed my lambs"—"Truth."

On the arrival at the Circus, which had been selected as the only commodious place for so numerous an assemblage, a prayer was offered, and a hymn sung; which exercises were followed by a very effective address from the Rev. Mr. Feltus.

On the scholars retiring from the place of meeting, each received from the hands of the committee a neat and interesting tract, prepared for the occasion. The annual meeting, held in the evening, in the Rev. Mr. Somers' church, in Nassau-street, was numerous and respectable. Addresses were delivered by the Rev. Dr. Mc Murry and the Rev. Dr. Mc Auly: their remarks were appropriate, interesting, and useful; and we regret not being able to procure the substance of them to report. On no former occasion has the anniversary been better conducted, or so well attended; and a more than usual interest seemed to have been excited by the animated scene: we hail it as an auspicious omen, as well as an evidence of the propriety of conducting a Sunday School celebration on such a plan; and we solicit our sister societies to imitate it.

SUNDAY SCHOOL FACTS AND ANECDOTES.

In the selection of anecdotes and facts, we shall always endeavour to present such to our readers, as narrate *home incidents*, as we are confident that many that are highly interesting and useful, remain unrecorded among the numerous Sunday Schools of our land. We look with some solicitude to *teachers* in particular for such information, and earnestly request their valuable contributions, believing that the perusal of them will not only encourage and stimulate the heart, but strengthen and inform the minds, of those engaged in the important and interesting duties of gratuitous education.

 CORRECT APPLICATION OF SCRIPTURE BY A YOUNG SUNDAY SCHOLAR.

"Two persons in this villarge, (Utica) were engaged in religious controversy; an attendant of one of our Sunday Schools was present, and finding the conversation was about the *Bible*, he was all attention—one of them in support of his opinions, quoted, as he thought, a passage from Scripture—but no where to be found in the Bible; the youth finding a suitable opportunity of addressing his superiors in years, but not in divine knowledge;—with unassuming modesty, mingled with reproof, he said, "Ye do err not *knowing* the Scriptures." Matthew 22, 29.

(*Sabbath School Visitant.*)

TEACHERS should answer with caution and precision the questions of their pupils. And should consider and study the subjects of instruction, with much care, before entering on their Sabbath day duties. The following facts make farther comment unnecessary.

 CRITICAL QUESTIONS BY SUNDAY SCHOOL CHILDREN.

A child rehearsing the following passage—"No murderer hath eternal life abiding in him,"—asked his teacher, if any person would go to heaven that killed himself—the teacher replied, that there was no evidence from the Scriptures to believe that he

would. Then said the child, looking with earnest inquiry to his teacher, "*What do you think became of Samson.*"

Another teacher, speaking to his class of the flood, said, every living thing except those Noah took into the Ark was destroyed. One of his scholars said, "was every thing drowned?"—and on the teacher's replying yes—the child added, "*were the fishes drowned too?*" (*Sabbath School visitant.*)

WE add the following fact of a similar character, and of recent occurrence here. A teacher while commenting on the various opinions of the Leviathan of the Scriptures, spoke of the natural history of the whale in such a minute detail as attracted one of the most observant of the class, who curiously inquired, "*What do they do with the whales' skin?*" to this the teacher was unprepared to answer; the lesson, however, proved a useful one to him, as he resolved that every subject proposed for the future instruction of his class should be carefully studied and reflected on at home, that he might be fully prepared for the acuteness of juvenile inquiry.

"THE SOLITARY PLACE MADE GLAD."

A PIOUS and benevolent individual, formerly a Sunday School teacher in New-York, having removed some years since to an interior town of the state of Virginia, his attention was attracted by the deplorable poverty and ignorance of a class of whites settled among the rough lands, some miles distant from the town, whither they sometimes resorted for the sale and barter of the few products of their garden patches, wild fruit, roots, &c. As soon as practicable, he visited on foot, all the scattered inhabitants of this literal and moral wilderness, and witnessed scenes of ignorance still more touching to the sympathies of a christian heart. Alone and unaided, he established a Sunday School, had circulars printed and distributed, followed them by personal applications and entreaties, and ere two months had passed, had the delight to witness old and young, parents and children, flocking to his log hut, to be taught things earthly and divine. This school has successfully progressed near three

years, and now comprises sixty scholars. The superintendent, who is the sole support of it, continually visits these families, conversing, praying and reading with them. Delightful success has followed his pious efforts: the mother of two of his scholars has recently died, with all the joyful triumphs and consoling hopes of the christian's faith, commending her beloved children into the arms of the friends of Jesus, and her spirit to the bosom of her Redeemer.

Who that reads this unadorned fact, and is reminded of the *humble means* by which so beautiful a change has been effected, is not ready to exclaim, "What hath God wrought?" "the mountains and the hills break forth into singing, and the trees of the field clap their hands, and the solitary place is glad!" "for in the wilderness waters break out, and streams in the desert." (Isaiah 35.) Thus is the scripture fulfilled before us; but while we reflect on the glorious effect, let us be reminded of the humble cause; for never till the appearance of this lowly Sunday School missionary had these poor ignorant people cause to say, "How beautiful upon the mountains are the feet of those who bring the glad tidings of salvation."

INTELLIGENCE.

WE are gratified to notice the good fruits of the *American Sunday School Union*. We understand that the Teachers of Philadelphia have already been stimulated to renewed exertions in supporting some of their declining schools; and they have recently organised an *association* of Sunday School Teachers, similar to the society of New-York, which is well adapted to improve the conductors, and encourage them under all circumstances. They will meet monthly, to report the state of their schools, and to deliberate on proposed improvements. We have not yet understood that they will discuss Sunday School subjects, but hope so excellent a feature will form part of their present improved plans.

We should be pleased to find that our Philadelphia brethren have arranged to hold their meetings on the third Wednesday of each month, the evening of meeting at New-York, as it will doubtless afford mutual gratification, to consider ourselves simultaneously pursuing the same pious vocation; for it is well known how much such christian sympathies strengthen divine

friendship, and urge on to pious works; how encouraging to know that *other hands* and *other hearts* are *with us* while we labour. And it is consoling ever to consider ourselves as having "come to an innumerable company of angels, and the general assembly of the church of the first born, and to the spirits of the just made perfect."—The *communion of saints*, is one of the christian's happiest themes.

Though far distant we should fly,
Always wishing to be nigh.
Pious love each heart enfolds,
Heavenly friendship joins our souls;
And in fancy's pure domain,
Oft we meet, and meet again!

THE Female Sabbath School Union of New-York, and Sunday School Union Society of Albany, have joined the National Union. We trust that such precedents will be speedily followed by every similar union, from Georgia to Maine. The *spirit of union* is the *pledge of success*.

A MATERIAL ERROR was committed in our last number, under the head of "interesting intelligence," which was inadvertently given as coming from "the New-York Teachers' Society;" it should have been "*the New-York Religious Tract Society*."

It must be gratifying to every christian parent, and every friend of youth, that this society contemplates immediately to put to press, a series of books, of moral and religious instruction, ornamented with suitable cuts and embellishments; hoping thus to give a heavenly direction to the infant mind, enticing them to paths of virtue and holiness. We pray that their pious efforts may be strengthened by the united exertions of every Auxiliary Tract Society in this and other states; and that their views may be seconded by all those religious societies who can be a means of distributing their publications.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

General Association of Teachers.—A Meeting of the Association of Teachers will be held on Wednesday Evening, the 18th of August, at Half-past Seven o'clock, in the School Room under the Lutheran Church in Walker-Street.—The following Question will be proposed for discussion:

"What is the best plan for maintaining order in a class."

The Superintendents and Teachers are requested to be punctual in their attendance.

A. P. HALSEY, Secretary.

See Publisher's Notice on the Cover.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 10.

SEPTEMBER, 1824.

VOL. I.

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[From the Religious Chronicle.]

"Question.—What is the best method for conducting a class in a Sunday School."

[Continued from page 274.]

Another Superintendent remarked, "that the question had been so fairly displayed in its various bearings, and so much in accordance to his own views, that he felt he had little to advance on the subject. He must, however, say that he had stronger views of the Teacher's authority, and of corporal punishment, than the opener of the debate. He thought that under the head of discipline the teacher had been estimated on too low a scale; a teacher, he thought, should be allowed to be firm in all his orders, and prompt and decisive in seeing them executed. Strict and implicit obedience should be required to every command; whatever he said should be done; but the teacher should be cautious not to go beyond what he knows they *can or will do*. He did not advocate stern or severe measures: he knew some teachers were very litigious with their scholars, fretting and finding fault with almost every thing, and of course what they condemned at one time, they would pass unnoticed at another: this destroyed their own government, and brought confusion into the school. Such conduct in teachers was neglecting their trust, and he would remind them that to a Sunday School the celebrated watchword of a British Admiral was closely applicable—"Every man was expected to do *his duty*."—Let this be the practice of the teacher, and the scholar will imitate it. Example, as has already been remarked, has the greatest influence: he said he had always advocated corporal punishment; he had seen much good result from it. Some children were of such a disposition that the neglect of severe punishment was injurious: he relied on the scriptural maxim, "spare the rod and you spoil the child." He would quote an uncommon instance. A very refractory boy was publicly admonished and chastised severely *before the school*; and at the same time reproved and counselled by the teachers, several of them, in turn, praying for him: he was then dismissed the school, but in three weeks he returned humble and penitent; was again admitted, and became a

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formed boy. With the exception of what he had now stated, he agreed in opinion with the member that had preceded him.

A teacher, in reply to the foregoing sentiments, thus advocated a plan somewhat differing from the features of the preceding :—

Mr. Chairman.—Permit me, sir, to call your attention for a few moments to the character of those who form these classes, and to the opportunities and facilities we have of teaching them; we may thus more readily decide upon such measures as are best adapted to maintain good order and elicit improvement.

It is well known that a great number of our children attend free schools during the week, and in these schools order is maintained by the most severe and rigorous discipline; and improvement is the consequence of a *mechanical* habit, rather than the effect of any intellectual exertion. The design of the Lancasterian system is to keep the *hands*, as well as the minds of the scholars continually employed; and the employment is ever *varying*, yet subject to the utmost *regularity*. The little that is there taught is subdivided as minutely as possible; the classes and their divisions are numerous, and the scholars being promoted from one class to another almost every month, are pleased with the change, and interested by its novelty. That desire of change, and that pleasure arising from *novelty*, act as a powerful stimulant to exertion.

The method of instruction is to teach by sensible objects. The rule they observe is never to permit a scholar to advance one division without being completely master of all the preceding studies. Such plans for order and improvement have a great influence upon their conduct in S. Schools. And what has hitherto remained unnoticed, is that this effect is *entirely different* from what we are led to expect. It is supposed that children, who are subject to the strict and severe government of an absolute master for five days, would become habituated, and would introduce into our S. Schools, both their order and subordination. But their obedience had been the effect of *fear*; and as children who have been ruled more by *fear* than *love* of their parents, when left to themselves, hurry into every species of dissipation, so children, whom the fear of punishment could alone keep in subjection, are most likely to commit every species of disorder, the moment they are freed from restraint. To this cause I attribute our want of success in obtaining order, and promoting the improvement of the children under our care.

Since I have been attached to the S. School, I have visited the free school, in which the greatest part of our Sunday Scholars spend their week days. I never have observed any difference of behaviour there between those boys who give us the most trouble in S. S., and those whom we considered our brightest ornaments.

The boys are not more than two Sundays in the School before they experience that the order to which they had been accustomed, is changed to disorder, regularity to confusion, silence to noise, and implicit obedience to open rebellion.

They also find a great difference in their lessons; instead of having them hung up round the room, or dictated to them by a class mate, to find that the very teachers do not maintain the vigilance and discipline that their junior monitors do in their week day school, creates an indifference, that proves fatal to their improvement.

I know of no method so likely to promote our cause as one that would introduce some system like that of the free school. The time allotted to us for instruction is comparatively short, and we should attempt but

little, and endeavour to do that little *well* ; our progress must be slow, and we can make that progress *certain*. The same rule that directs their steps to advancement in their studies serves to guide them to improvement of behaviour.

Many schools have no doubt framed a set of rules, attempted to establish a system of discipline, but want of experience, and want of perseverance has caused their little success. Experience is necessary to know what rules should be made ; and perseverance is requisite to enforce them. When I entered college, a copy of the laws was given to me ; the second law was, "*No student is allowed to wear his hat within the walls of the college.*" And I do not remember to have seen a student with his *hat off* ! This law could not be complied with ; and want of experience gave rise to a law that would scarcely ever be followed. There were thirty laws, and like some of our corporation laws, they were never enforced. These remarks apply to the Sunday School rules. They are *made, committed to memory*, and *there* the matter ends. They take no trouble to enforce them, and they are committed to *memory to be forgotten*. The rules for the order of a School should be similar in every class. To gain sufficient influence over a class, so as to obtain a strict observance of any set of rules, we must possess an even temper, a good knowledge of character, and more than an ordinary stock of *patience*. We must commence with some rule they *already observe*, or that can be *easily* enforced, and proceed to others more difficult. When a scholar has forgotten a rule you have told him some *twenty or thirty times*, you will find that *patience* is necessary to tell him yet *another* time ; and when he repeatedly commits the *same* fault, you will need a good temper to *bear with it* ; but above all, a knowledge of character will be of most utility in overcoming and changing a child's evil disposition.

(To be continued.)

THOUGHTS ON THE EFFICACY OF SUNDAY SCHOOLS.

Effect of Sunday Schools in Correcting the Religious Prejudices of the Age.

I will have mercy and not sacrifice, saith the Redeemer ; and many of the followers of the meek sufferer for mankind have for ages endeavoured to spread his peaceful doctrines, with swords reeking with the blood of thousands. With the glad tidings of salvation on their tongues, and death and torture in their hands, have they erected an altar to him who said, "*Thou shalt love thy neighbour as thyself.*" The shrieks for mercy of the numberless victims, and their dying groans, have ascended to the mercy seat of Heaven ; and mercy wept to find her peaceful doctrines so shamefully profaned.

Enthusiasm kindled the fire, fanaticism fanned it to a blaze ; ignorance, superstition, bigotry and persecution, spread the destructive, desolating flames far and wide. The thousands who have writhed in agony, under the excruciating tortures of

the inquisition, those whose blood deluged the valleys of La Vendée, the hundreds that suffered at the stake in England, the Scottish heather, died with the blood of the covenanters, and in this western world the quiet quakers, driven from their peaceful abodes, by those who had scarcely concluded their prayers for their escape from the persecution of others, prove that no sect nor country, since the establishment of christianity, have been exempt from the merciless scourge of religious persecution. We cannot attribute it to ignorance *alone* : the wise, the learned have been its promoters. It could not be *superstition* : it has raged in the most *enlightened* age. An infidel would not say it was owing to the *religion* they professed. Search the Scriptures, read the precepts of the Saviour. "If a man smite thee on one cheek, turn to him the other : " but I say unto thee "forgive thy enemy, love them that despitefully use you." Do these precepts sound like persecution ?

However difficult to trace the source of it, yet the dark clouds of calamity that have hung over the christian world for ages past, have cast a shade upon that fair encomium once so justly due, "see how these christians love each other." But the golden age of christianity has recommenced ; once again Messiah's peaceful reign pervades the hearts of his people, and breathes a spirit of forgiveness and humility among the sons of men. We may hail the advancement of an happier day, when *all christians* "shall keep the bond of peace in the unity of the spirit : " and we cannot but admire the beautiful display of divine wisdom that has wrought so happy an effect in correcting the religious prejudices of christians, and enforcing that necessary gospel precept, "love as brethren." This has been by diffusing the *knowledge of his holy word*. BIBLE SOCIETIES have laid the foundation, and *Sunday Schools* have carried on the superstructure ; in these institutions *children* are taught the bible, and they are *early instructed* in the simple truths of religion. In their teachers they behold a band of brothers, united in christian love and fellowship, though separated by religious sect ; and these are the *examples* presented before them and their parents. Prayer meetings, at which more than one sect bend their knee ; an *association of Sunday*

School Teachers, of almost every denomination, pursuing the same design with the utmost harmony ; an anniversary, in which thousands are concerned, who know each other as christians—will the parent bar his door against the visit of a Sabbath School teacher, because he belongs not to the same denomination ? Think you he who has seen the steps of his children arrested in their career of vice, and directed in the way of life by the exertions of some Sunday School conductor, wishes to leave them in the care of a more orthodox guardian ? Already is the effect of these Sunday Schools upon the conductors, and upon those who have been there taught, wonderful to behold ; nor has it been the work of ages : but a few years have passed away ; the blessings of unity, harmony and love are spread far and wide ; and what may we not hope for the ages to come ? Would we promote the interests of religion—let us support Sunday Schools ; one of them will effect more in preventing the prejudice that otherwise will hang over the minds of the rising generations, than a host of those whose efforts will be directed to remove that which will be so firmly rooted in their minds.

SUNDAY SCHOOL ANNALS.

THE WHITE BOOK.

[Continued from page 290.]

There is a moment when the heart is glad ; that incidents, which at any other time would have passed unnoticed, become sources of delight. With a thoughtless eagerness, a childish avidity, do we pursue and seize every object likely to give us a moment's pleasure.

I had attended much earlier than usual, and, instead of going into the school, it afforded me so much pleasure, to observe the different looks and actions of the children as they approached the place of instruction, that I stood by the door, enjoying the scene with rapture ; and the superintendent coming out of the School, for a moment came to me, and as I inquired the conduct or disposition of the boys, who were approaching, his remarks gave me both pleasure and instruction : " Look," said he,

“there are two boys crossing the street ; they live just opposite : that is their mother standing in the door, looking after them ; she feels proud enough of them *this day*. The eldest is about ten years of age ; he was rewarded last year, and is considered one of the best boys in the School. See how he almost drags his little brother along ; there is time enough to walk a mile, yet he has, no doubt, been hurrying his mother this half hour. Look at their dress, how neat and clean : the most conspicuous part of their dress you will observe, is their shirt collars. Their little, sleek, well-combed heads, just peeping out of them. Their shoes have been well cleaned—see how they shine : their pocket handkerchiefs how nicely they are folded : they will, likely, remain so all day. That little girl, looking out of the window, is their sister ; she belongs to the female school : listen to the brief, yet pleasing history of that family ; their father is a labourer, and about five years ago, before his children joined the Sunday School, spent his sabbaths in sauntering around the docks, looking at the shipping, or loitering about the streets, stopping at this tavern, or that porter house, to pass away *this day*, that lay so heavy on his hands. The difficulty of supporting his large family was his theme of discourse : to those who inquired after his family, the hardness of the times was his excuse. Already the multiplied miseries of want and wretchedness, had made rapid strides into the abode of cheerless poverty ; the demon of dissipation knew him as his proselyte, his hand was stretched to seize his prey—but the protecting arm of *Sunday School Benevolence* interposed ; the pride of a mother’s heart, awakened by the *well-deserved praises bestowed on her children* at the Sunday School, caused the *first attention* ever paid to her hitherto neglected children. Gratitude for the repeated visits of the conductors of the Sunday School, and for the *disinterested favours shown to his family*, gained a father’s attendance at the church ; gradually was he drawn from his dissipated destructive course of life ; and if you would ask now who are his acquaintance, you will be answered, the pastor of the church, the elders of the congregation, the superintendent, and teachers of the Sunday School. Would you know where his sabbaths are spent ?—look in at the church during divine

worship ; a husband, a wife, three children, and an aged parent, attentively *listening to the doctrines of salvation*, will give a conclusive answer. Would you inquire after his family, notwithstanding the difficulty of supporting a family ~~these~~ *hard times* : children decently clad, a father conducting himself with propriety, a mother attending to the concerns of her household entitle them to respect from those who five years since, thought it a disgrace to acknowledge their acquaintance. Do you see that lad approaching with hasty steps the place of instruction : observe how well he is dressed—his actions accord with it. He has reason to be thankful to ‘the giver of every good and perfect gift,’ for conducting him to the Sunday School. This is the fourth year he has been connected with our School ; and an honour he has been to it. The youth you see turning the corner, though he has no shoes to his feet, and his clothes are of many colours, yet he is likely to be the reformer of a large family. That little boy is his brother, and is a very active and intelligent child.

“ This family have, like many others in this part of the city, in the same circumstances, much to contend with. The father works hard, but *he also drinks hard* ; and if you were to pay him a visit this afternoon, you would find him as I have found him, and many other unnatural parents, more than once on a Sunday, insensible with drunkenness ; neither washed, shaved, nor dressed. The mother has a large family to take care of, and besides keeping a cow and raising hogs, takes in washing, in order to support them ; so many necessary employments take away her attention from the children. They all attend the free school, and the two boys have received much benefit from the instruction they have there received. When I first paid them a visit, I despaired of success, for the father said the mother had so much to do on Sundays she could not attend to them ; and for his part, he thought the children got learning enough at the free school during the week. Perseverance has done much *here* ; the boys have belonged to the school about two years ; I have visited the family regularly ; the teachers of their classes have also paid them many visits ; the boys have been rewarded ; by their industry

they have earned each of them a bible, and a number of small tracts. The mother begins to find time to dress them on Sundays; and the father, if he is drunk on Sundays, or any day, when the visiter calls to see the family, sneaks away until he is gone. That is a good symptom: if you cause them to feel ashamed of their conduct, you may indulge the hope that *repentance is at hand.*

"The well-deserved praises the boys have received from the visiter and from their teachers, have been repeated at home; it has excited the pride of the parents as much on account of the attention paid to their children, as it has caused shame for their own neglect; and the children richly deserve the reward they will this day receive." The sounding of the church bells now reminded us that the hour of school had arrived.

(To be continued.)

ORIGINAL COMMUNICATIONS.

[For the S. School Teachers' Magazine.]

NECESSARY PRECAUTIONS IN RECEIVING SUNDAY SCHOLARS.

THE irregular attendance, and the loss of many of our scholars, originate in the carelessness evinced by those who admit them into the schools. The impressions a child receives on the first day of his attendance at a Sunday School, will have much influence on his subsequent conduct. The respect we pay to people in the world, is generally proportioned to the respect we receive from them. This, if true, is equally applicable to children. The attention *they will pay* to the duties of a Sunday School, will be in proportion to the attention *paid to them* by the conductors. If but little notice be taken of them the first day of their attendance, and they be allowed to sit in any part of the school, in any class, and be at liberty to go and come the first Sunday or two as they please, you will never obtain much command over them afterwards. In the school to which I belong, our very regular attendance, and our having retained all our scholars for the last two years, is owing (among other good

practices) to the manner we have admitted them. Formerly when a boy came into the school, he sat down wherever he pleased; sometimes finding some of his playmates in the school, he would have a long conversation with him, to the confusion of a whole class. Perhaps he would remain there a Sunday before any notice was taken of him; and then some one of the teachers would tell the superintendent there's a new scholar in the school, he would send the secretary to put down the boy's name, and see what class he was in; then the secretary would come up to the boy, and the following conversation generally took place: "What is your name?" "John ——" "Where do you live?" "In ——— street." "You are in this class, are you not?" "I don't know sir." The teacher of the class would then take his share of the interrogations. "Did you sit here last Sunday?" "Yes, sir?" Then he belongs to my class. "Can you read?" "Yes, sir." "There," said the teacher, *throwing him a book*— In this way was a boy received into our Sunday School.

The parents of this child would scarcely ever be visited, unless he absented himself; and this boy would come to school when he pleased, and go away when he pleased: the school had paid little or no attention to him; and he in turn would pay little or no attention to its duties. We now receive them in quite a different manner. Last Sunday, a boy attended the first time. When the superintendent went round the school, as it is his custom, to call the roll, the teacher of the class in which the boy had seated himself, pointed him out to the superintendent, who, taking the boy by the hand, led him to a seat by the superintendent's desk, and told him to sit there and look at the school, and when it was dismissed, he would come and talk to him about joining the school. After the exercises were over, and the scholars had left the school, the superintendent remained, and the following is as much as I can recollect of the conversation or dialogue between him and the new scholar: "Do you wish to come to our Sunday School?" "Yes sir." "Can you come every Sunday?" "I don't know sir." "Have you any thing to do on Sunday?" "No, sir; only sometimes; we don't get breakfast early enough on Sunday morning." "Do you go to school in the week?" "Yes, sir, I go to the free school; so does my

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brother John?" "Have you any more brothers besides John?"

"Yes, sir, two more, and they go to a madam's school next door; they are not big enough yet to go to free school, it is so far."

"Where do you live?" "In — street." "What is your name?" "James —, sir." "Well James, would you not like to get a bible?" "Yes, sir, my mother wants a bible."

"Well James, you must study your book, and come regularly to school, and you will soon get one. Come again James, and I will give you a seat in a class this afternoon; and then I will call on your parents next week, and after that, perhaps, we will let you join our school;—you can go now." The boy went, and no doubt related all that had been said to him; and should he join the school, there is certainly more hopes of him than of the other. I only give this, Mr. Editor, for your consideration; and if you think it worth the attention of Sunday School Teachers, you may insert it.

Y.

[For the S. S. T. Magazine.]

(No. 1.)

AN INQUIRY INTO THE SUBJECT OF CHALMER'S "CIVIC ECONOMY," AS APPLIED TO THE EXISTING STATE OF SOCIETY IN THE UNITED STATES OF AMERICA.

The excellent papers of Dr. Chalmers on the system of "Localities* in large towns or cities," as a means of ameliorating the condition of the poor, are replete both with good sense and feeling, and the practical use that has been made of them at home; and the many efforts to render them subservient to the benign purposes of benevolence on this side the Atlantic, speak an encomium in their behalf, highly recommending the system they advance to the observation and experience of the wise and good; and to attempt to throw any obstacle in the way of the progress of the supposed usefulness of a plan so well defined, and so highly approved, might be deemed an invidious, as well as an ineffectual effort. Yet it may be remarked, that the animated zeal of the christian philanthropist too often urges him, with an indiscreet avidity to embrace such plans of benevolence

* The term localities as used by Dr. Chalmers, implies assuming a small district of a populous city, for the purpose of a benevolent intercourse, after the manner of pastoral visits.

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as present the specious promises of doing an *abundance of good* ; at the same time neglecting the homely maxim of "slow and sure." It is true that the bold and philanthropic experiments that have been made here and elsewhere to oppose the current of infidelity and irreligion, and for the suppression of pauperism, are to be applauded ; and it would be delightful, indeed, to behold a consequent measure of success, proportioned to the desire to do good, that has prompted to such disinterested efforts in behalf of suffering humanity. Such experiments, however, as have been here made, have and will continue to prove, that Dr. Chalmers' civic and christian economy of large towns, cannot be successfully adapted to the peculiar circumstances of American society without some material modification. In the course of these essays, I shall endeavour to point out such measures as offer the best promise of giving success to the operation of such a system among us. Much reflection on, and a partial experiment of these excellent plans, will enable me to render some little justice to so difficult a topic, and upon which much has been well said. But after all, the best answer to inquiries on such important subjects is experimental knowledge and practical results.

Since the first appearance of Dr. Chalmers' sensible remarks, the friends of the poor in our city have afforded an abundance of information and facts growing out of their faithful and persevering exertions in introducing his system. Authentic details of these are to be found in the *Christian Herald*, and *Tracts*, No. 1 and 2, published by the association of Sunday School Teachers.

By the little success that has attended the application of the plan here, it would seem that the only successful experiments have been those made in conjunction with Sunday School committees ; and there is good reason to believe that little can be *effectually* done except in that way, and on no other plan may success be so well hoped for. Several of our benevolent societies have in turn emulated the admirable example of their more successful competitors in the city of Glasgow, in such essays to do good, though forgetting the widely differing characteristics of the population they would thus controul. More than once our vast metropolis has been apportioned to select committees for these ends, embracing even those distant points that lay far beyond the compact and populous sections of the city, the only pro-

per field for such exertions ; and this has been done without a judicious selection of visitors of a suitable order and character ; but the plan was publicly announced, and the citizens were invited to choose such districts as were personally convenient to them, or to enter on such as had not previously been occupied. An experiment on so broad and general a scale, as had been predicted *never was carried into effect*. It is true, a few of the committees made some transient efforts, but with only partial success. A similar plan was organized by the " Society for the Suppression of Pauperism ;" and their committees composed of respectable, intelligent and benevolent individuals, were instructed to explore the whole field within their limits. The precise subjects of their inquiry were directed to be, the population of the families, the ages of individuals, their need of vaccination, their condition and circumstances, the want of bibles and tracts among them, and their ability to support institutions established for such purposes.

Only two of the apportioned districts were visited, or thoroughly examined, and doubtless owing to the form in which the committee presented itself, the fruits of such experiments were not sufficient to invite a second attempt ; and thus the failure of these two extensive schemes to do good by practising on Dr. Chalmers' " System of Localities in large Towns," seems to present a silent testimony that every design of good, for the blessing of the human family, should be like the " grain of mustard seed, growing up to afford shelter to the birds of the air ;" or as the " leaven that was hid in three measures of wheat, till the whole was leavened."

S.

[For the Am. S. S. T. Magazine.]

FEMALE EDUCATION.

It is no less extraordinary than it is a striking proof of the weakness and imperfection of human reason, that so long as the education of the mind has been a subject of anxious inquiry, there should yet exist so many different modes of instruction as the present era presents ; and that there should not yet be unfolded

to the world some uniform and effectual system for advancing the mind of man with success through all the paths of literature and science, as well as to train and controul those varying passions, the subordination of which is to be a source of contentment to himself, and of praise to his beneficent Creator. The subject is one of too great importance to the vast interests of the human family not to have engaged in turn the pens of philosophers, statesmen, divines and civilians ; and according to the force of their several arguments, some favourite theory has prevailed to the preclusion of some matter-of-fact plan, founded in daily experience, that has first thrown its glimmering rays from the solitary village school, or the closet of private and parental instruction : and if the world was more prone to listen to the sober excerptions of common sense, than to the splendid theories of scholastic recluses, the advantage would long ago have been on the side of a virtuous and enlightened population. I have been led into these reflections by a consideration of the great difficulties attending female education in our *public schools* ; and awakened to an inquiry on the subject by the affecting appeal of a female teacher, under the signature of Mary, in one of your early numbers, and it has equally excited my surprise and regret that considering its importance, it has remained so long unnoticed. The object of my present remarks is rather to revive this interesting subject than particularly to discuss it, hoping that it will ere long find some able advocate among the ranks of Sunday School Teachers. I will therefore only remark by the way, that such is the depravity of the heart, it soon discovers its enmity to those real sources of its own happiness, the lights of knowledge and religion ; and is only to be won to the participation of them by rewards, and on the other hand to be restrained from evil by the terrors of punishment. Since then a system of rewards and punishments seems necessary for such unhappy existing circumstances ; it is important to notice, that as it regards the discipline of female education, they should be so administered as neither to give an ascendancy to natural pride, nor altogether to depress emulation. The one would destroy that delicacy of mind which it is the true interests of education to cultivate, and in

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which lies all female excellence and greatness, while the other would foster that spirit of jealousy and envy, which, like the incursions of the Goths and Vandals, would soon desolate the most polished and cultivated fields of literature and science. Let the rewards of female scholars be bestowed without *partiality* or *display*, and their punishment be administered with *privacy*, *meekness* and *patience*.

WILLIAM.

THE DUTY OF COMMITTING OUR CONCERNS TO GOD WITH PRAYER.

How cheering to the heart, "bowed down and disquieted," are the comfortable promises of the gospel; and a faithful reliance upon these will ever prove as much the Christian's joy, as it is his duty; for solemn, fervent, effectual prayer is the sacred obligation and engaging practice of every true disciple of Jesus Christ. As we read the divine record of the Redeemer's words—"your Father in Heaven knoweth you have need; faith should guide us," to "ask that we may receive;" and a pious earnestness of soul should prompt us "to acknowledge God in all our ways," as well as to seek him in our seasons of calamity and sorrow. A just dependence on Divine Providence, is too little the characteristic of the Christian's *unbelieving* heart. He calls Him the God of his salvation; yet when does he commit the varying concerns of his life into his hands of power and mercy? How often does he neglect in the midst of prosperity to hang his cares on the arm that has hitherto helped him; and when does he take up the faithful theme of David, and piously say, "I will cast my burdens on the Lord, for *He careth* for me;" and "my soul wait thou *only upon God*: for my expectation is from him;" "but the Lord has not left himself without a witness;" and by the pious example of his servants, recorded for our edification in the Holy Scriptures, Christians are called to dedicate themselves to the Father of mercies, and to commit all their concerns with prayer into his hands, and his alone. With these short and suitable reflections, we intend to offer to the readers of this magazine, a pleasing and affecting instance of the Christian practice urged by the above remarks. It is only with emotions of de-

light and reverence, that we give the following fervent lines, in which (as we trust) by faith and love, this work of usefulness, devoted to the interests of Zion, and the cause of Christ, was committed into the only hands that could prosper it to that glorious end. With pleasing satisfaction, we have culled them from the methodically arranged papers of our regretted friend, T. J. and following the precedence of the inspired writers, we would record for the instruction and encouragement of "the household of the faithful," so exemplary an instance of fervent and faithful prayer.

7th November, 1823.

ALMIGHTY God, my heavenly Father, Thou great source of all light and knowledge; from whom every good and perfect gift descends, I pray in the name of thy beloved Son Jesus Christ, my Saviour, that Thou wilt give thy blessing to the work which I am now about to commence; that it may be conducted with wisdom and discretion, under the influence of thy Holy Spirit; with entire faith and confidence in Thee, and a humble sense of my great imperfections. May it, (by thy Divine Power,) be made beneficial to the rising generation, and useful to those who instruct them.

To this end I beseech Thee, O God, to irradiate my mind with heavenly truth, and fill my heart with love to Thee; and such a concern for the eternal interests of my fellow-creatures as thou requirest. To Thee I dedicate my humble efforts; and to Thee I look for their success, through Jesus Christ. *Amen.*

SELECTIONS.

ON SCRIPTURE LESSONS.

[From the London S. S. T. Magazine.]

It is not half a century since the Christian was called upon to engage himself to the cause of the Lord, in the instruction of the rising generation in the principles and practice of our most holy religion on the Christian Sabbath. Since the period of the original formation of Sunday Schools, they have through every succeeding year extended their widening way, and multiplied, not only, I trust, their numbers, but their usefulness and their zeal, in a ratio which will not, we hope, diminish, but increase, until there shall not want room or opportunity for instruction for one of the sons and daughters of Adam over every part of the globe. As their importance is admitted, and their magnitude in some measure established, of how much weight has it become, that every possible means should be used to turn these our opportunities, with which we are so highly favoured, to the best advantage. Here a question seems naturally enough to arise, and we inquire, what means within our power are most calculated to promote the great end which all Sunday School Teachers have,

or ought to have in view—the diffusion of the knowledge of the Holy Scriptures? With a desire, which, I trust, is single to the glory of God, I would beg to recommend to the notice of my fellow labourers the plan, as sketched in the Table below. The interrogative system, as has been before hinted, will not, I think, lose weight by careful scrutiny; but, on the other hand, will be found to increase its claims and strengthen its demands upon the great majority of our anxious fellow labourers in the vineyard of our Lord. It is not, indeed, sufficient to learn to read the scriptures; nay, I am prepared to maintain, it is not sufficient even to commit them verbatim to memory, for all this may be done at very much expense of labour and application; and, strange as it may seem to those who have not witnessed the fact, without apparent or ascertainable advantage. I have often witnessed with pain, when portions of scripture have been committed correctly to memory, that on asking the meaning of this or that, I have looked and waited in vain for a reply. Understandest thou what thou readest? how shall we know except we are taught. But read and question, and the veil is torned aside, darkness is chased away, and the Spirit's meaning shining upon the hidden treasure thus digged up, the *mine* is exposed in all its beauty, and teacher and taught find it good to search the Scriptures. That the subject may be favoured with all that consideration which its importance demands, and crowned with that success which its merits are calculated to afford, is the prayer of

W. B.

I would recommend that a Table, something similar to the following plan, should be annually printed, with a question book for the teacher, with references for the subjects given to prove.

Table of Sunday School Subjects and Lessons for the Bible and Testament Class.

1824.	Find proofs from Scripture, with Chapter and Verse, to the annexed Subject.	Bible Class Lessons for the		Testament Class Lessons for the	
		Morning.	Afternoon.	Morning.	Afternoon.
Mar. 7	Of the names of God.	Gen. Ch. 1	Acts Ch. 1	Matt. Ch. 2	Matt. Ch. 3
14	That God lives for ever. . .	2	2	4	5
21	That God can do all things. .	3	3	6	7
28	That God is every where. . .	4	4	8	9
Apr. 4	That God knows all things. .	6	5	10	11
12	That God is our Creator. . .	7	6	12	13
19	That God is holy.	8	7	14	15
26	That God is just.	9	8	16	17
May 2	That God is good and merciful.	11 to 39 & 12	9	18	19
9	That God is true and faithful.	17	10	20	21

VARIETY-

To instruct, and at the same time afford amusement ; to please without wearying the mind, to lead to meditation, to invite to reflect, has ever been the aim of those who have attempted didactic writing. In occasionally offering to our readers, under the head of "*Variety*," a number of short, detached sentences, original and selected, (keeping the education of children always in view) we hope that some of them may become subjects of serious consideration, and may lead to beneficial practical results.

[From the Port Folio of a S. School Teacher.]

THOUGHTS ORIGINAL AND SELECTED.

"The principal part of education is to insinuate into the young and tender mind the love of God and Virtue ; and as we learn best from those we love most, the first step to be taken is to make ourselves beloved.

The deprivation of an object increases the ardour to obtain it : this principle may be directed to usefulness in the early education of children. Never allow one object, however useful or pleasing to them, long to occupy their attention. Let them *sometimes abruptly leave off, when they have an inclination to proceed.*

The aim of parents should be to practice truth and virtue, that their children may admire and follow their examples.

It is of *great importance* to set children good examples in *trivial affairs*, for children in general act by *imitation*, therefore as far as can be, they should see nothing but what they *may imitate.*

The mind of a child is a mirror, reflecting the daily scenes of the world ; how important and necessary then that objects of virtue and truth be continually before it.

Juvenal says, "the greatest *reverence* is due to children." I would add, they are the nicest observers in the world, and they will closely imitate their superiors. Those who teach others should first learn to subdue themselves.

Children will be *insincere* if not permitted to speak their minds *freely.*

The more you can teach by *conversation*, instead of *books*, the better, as it generally makes a deeper impression.

Let your rules for *children* be *few*; for if you burden them with many rules, one of these two things will necessarily follow: you must either *punish* them *often*, which will make correction too familiar, and consequently *useless*; or you must let the transgression of some of them go *unpunished*, whereby they will, of course, grow *contemptible*, and your *authority* become *cheap*. Make but few laws, and you can the better enforce them. When *one* is established by *practice*, you can add another.

It is impossible to gain the *confidence* of *children* without conciliating their esteem and *affection*.

Nothing that *children* have to do should be imposed as a *task*. Should they be ordered to practice any amusement at a *certain time*, *every day*, they would soon *get tired* of it.

The thoughts of a child resemble a lighted candle when exposed to the wind—no sooner do they ask a question, than their thoughts and their eyes are wandering elsewhere: if your remarks are to profit them, they must be short and sprightly. Children must be answered *briefly* and *immediately*.

Whatever may be the opinion of different observers, on the effect of *emulation*, in enlarging the intellectual powers, there can be but one opinion as to the general result of its operations on the dispositions of the heart—for it stimulates and encourages some of the darkest passions of the human mind, and subverts those motives, and undermines those sentiments of affection, which it is one main purpose of christianity to enforce.

Instruct *mothers* to teach their children; *early instructions* are SECOND NATURE; or rather, education is the *correction* of *fallen nature*.

The *Christian* should ever look on the affairs of *the poor* as his own *personal affairs*—to express it emphatically, “the poor should be always with him.”

Plato says, “he is a *cripple* who cultivates his *mind alone*, and suffers the body to languish through sloth and inactivity.” The remark includes much important truth and good sense for the consideration of Teachers and parents.

Many useful hints may be given to improve the domestic economy of the families in the course of Sunday School visits, for many pernicious habits prevail, preying on the life and health of the children of the poor : the necessity and usefulness of this is well expressed in the following remarks :—" Though the improvement of the mind ought to be our constant aim, yet as the *mind* cannot accomplish any thing of worth or importance, without the aid of the body, assuredly it is incumbent on us to promote the health and dexterity of the body, that it may be capable of assisting, instead of impeding its operations.

" The love of nature is one of the best lessons to young scholars—to see the grass spring—the plant shoot, and the flower blossom, are among the finest objects of contemplation. What ingenious youth ever heard the birds sing, the lambs bleat, or the noble horse bounding and neighing in the pasture, and warmed not with emotions of a superior kind ?"

A PLEASING REFLECTION FOR RELIGIOUS INSTRUCTORS..

" As you educate *these* children, they will educate *theirs*; and so on till time shall be no more ; and if you thus " turn many to righteousness ;" when the great shepherd shall appear, you, with other shepherds, will receive a bright and fadeless crown, " reserved in heaven," " for your labour of love,"—how important the charge ; the forming the minds of the next generation ; persevere then, and so instruct your pupils that they may become a blessing to the world in every station ; and bright angels to all eternity !

[From the Trenton Emporium.]

A BRIEF ANSWER TO A VERY COMMON EXCUSE FOR NOT
DOING GOOD.

" *If I had leisure.*"—Ah, yes, if you *had* leisure, what would you do ? Why says the man who is engaged in business, " if I had leisure," I'd prosecute this charitable object ; I'd aid in such and such benevolent plans ; I would *do a great deal of good*. But I am so much engaged, that I have not a spare moment to devote to any thing but my business :—The man is innocent in his declaration ; he really believes what he says. He does not know,

because he never experienced it, that *leisure* is the mother of *indolence*, and that if he had *plenty* of one, he would, ninety-nine chances of a hundred, have the *other* in exact proportion.

People are very apt to be very much mistaken in this affair of "*leisure*." There are a very few men that put every hour of their time to the best possible use. Often those who have the *least* to do, don't *half* do that little; while those who are *most engaged* do *every thing thoroughly*! I'll give a plain illustration, drawn from every day's experience. If you want any matter, whether of profit or charity of what description so ever done—done expeditiously—and well done too—go to—not the man who half his time stands or sits with his hands in his pockets, but to the very identical person who, being a *thorough business doing man*, is *always at work*;—that's the man for you.

An *idler*, from habit, regards every thing that requires a little labour, study, or confinement, as an ant looks at a mole hill—it seems a mountain. But an industrious man, from habit, looks at the labour with the eye of a man, *is not afraid of it*; and herein lies the secret spring of *his ability*; he does not loiter or hesitate; he acts promptly—spiritedly—*immediately*.

SUNDAY SCHOOL FACTS AND ANECDOTES.

RELIGIOUS THOUGHTS OF LITTLE SUNDAY SCHOLARS.

[Communicated by a Superintendent of one of our S. Schools.]

"MOTHER," said a girl of ten years old—"have you *faith*, mother?" "My dear child," replied the parent, "that is a great thing to say *I have faith*." "But mother," she continued, "I want you to tell me if you have *enough faith*?" [Here the child wept aloud.] "For I thought of it *last sabbath*, when I saw you *sew the button on my belt*." "O!" said a younger sister, joining in the conversation, "if I *knew* as much as you did sister Mary, I believe I *should not* have told that lie I did about the thimble." Here the mother quoted a passage from the parable of the talents, telling them that they would at last have to account for all the knowledge that had been given them; the words not being repeated precisely in the text of the scriptures, the children quickly corrected their mother, saying, "that is not right, mother; this is the way it is in the Bible:" "After

a long time the lord of these servants cometh and reckoneth with them." "Oh, what a wicked servant that was," said the little girls; "and that steward too was wicked, that did not forgive his fellow servant one hundred pence, when his lord had pity on him, and forgave one hundred talents." "How I pity Mrs. O—," said the eldest girl, and I often pray for her. "Why in particular for her?" said the mother. She replied, "because she has so many trials." "So do I pray for her too," said the youngest, (seven years old,) "and I don't want *any body on earth to hear my prayers.*"

Such is the pleasing tenor of the juvenile mind under Bible instruction; and who is not *reproved* as they are reminded by our little Sunday scholars in their conversation as above related of the following gospel precepts: "What doth it profit if a man say he hath *faith* and have *not works.*" James ii. 14. "Forgiving one another, even as God for Christ's sake doth forgive you." Ephes. iv. 32 "When thou prayest, enter into thy closet and pray to thy Father which is in *secret.*" Matt. vi. 6. A practical comment on these scripture texts is found in these religious thoughts of our little Sunday scholars.

MORAL INFLUENCE OF SUNDAY SCHOOLS.

Two boys, who had formerly been very careless and irregular in their attendance at Sunday School, told their teacher (who inquired after their parents,) that they were going in the country for some weeks; "and are you going too," said the teacher? "No, sir," replied the lads, "*we must stay to go to Sunday School.*"

A LAD, who had been for a long time at a Sunday School, and had greatly reformed in his conduct, was engaged at the store of an apothecary; but his parents finding it hindered his attendance at church and Sunday school, they removed him, saying, "we cannot bear to see him lose so much by giving up his Sunday school, for the gain of his wages won't pay for all that."

SEVERAL *Sunday Scholars* were attendants at a public garden during the week, yet could not be prevailed on to attend on

Sabbath evening, though threatened to be discharged if they did not. They were, however, for some time retained, as their decent appearance and conduct made it desirable to have them. Other boys were obtained for the Sabbath evenings, and were called the *Sunday Boys*. This greatly displeased the Sunday scholars; and as they were often urged to break their good rule, they at last turned from the temptation by voluntarily discharging themselves.

SOME of our lads that are now apprenticed receive the strongest commendations from their masters for their steady habits and strict behaviour. They cannot be prevailed upon to go from home in the evening, but are usually engaged in reading, while their companions are idling their time at the door, or in the streets.

WE have succeeded, to the surprise of the parents, in reforming many of our scholars from lying and swearing, and also from the injurious habits of chewing and smoking tobacco; and some of them will not play with any other companions than the Sunday scholars. It is pleasing to notice the restraint of improper conduct, loud and boisterous play, even among the most careless, at the appearance of the teachers. This effect ought to be deemed a token of good, as it cannot arise from any principle but that of a laudable pride to have their good opinion—a principle too, which if once extinct in their breast, would rapidly lead them to the basest conduct. In regard to such moral restraint as these facts and examples show, we are led to remark to teachers—"despise not the day of small things."

THE POWER OF FAITH.

A GIRL of thirteen years old died a few weeks since in our neighbourhood, experiencing the most happy temper of mind—beautifully illustrating these words of the psalmist: "out of the mouth of babes thou hast ordained strength;" and to the many who are disposed to gainsay such excellent displays of divine grace, we would answer in the same words of the Redeemer

himself: "yea, have ye never read, 'out of the mouths of babes and sucklings thou hast *perfected praise*.'"

A few weeks before her sickness, of her own accord, she called on a pious young woman, asked her to teach her more about the Bible, "for I am much troubled," said the child, "about my soul." This pious friend explained with simplicity, the way of salvation, and directed her to the Saviour of sinners, telling her to go home and *read the Bible*. This she diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and died with the most joyful hopes, and an admirable strength of faith, saying, "she *wanted to go*, that she might be with her Saviour." Her *love* seemed boundless; and it was usual with her to say, "I love *every body* that *loves my Saviour*; I love them so much, I want to put my arms round their neck; and I want *every body* to love my Saviour, that they may *be glad as I am*." She sent for two aged persons, who had led profane lives, and exhorted them with great firmness and tenderness, as also several of her little companions. Shortly before her departure, she said to a pious friend, who often visited her, "When I am dead, tell the *children* to think about religion; speak to them from these words: 'those that seek me *early* shall *find me*.'" A few hours before her death, she joined, as she had often before, in singing the following favourite verse of the 17th Psalm:

"This world's a dream—an empty show;
But the *bright* world to which I go,
Has *joys substantial* and sincere—
When *shall* I wake and find me there?"

Such was the pious love, the heavenly desires of a child, young in years, but not in wisdom, verifying the prophetic truth of Isaiah—"The *child* shall die *an hundred years old*, but the *sinner* an hundred years old shall be accursed." At beholding so bright an example of the *power of faith*, what heart can fail to say, "let me die the death of the righteous."

THE FORCE OF EARLY HABITS.

The following anecdote was related at a meeting of the Association of Sunday School Teachers, by one of the members, and

it is a striking example of the utility of Sabbath Schools, and proves the force of habit, and may teach how highly such habits should be appreciated.

A missionary to one of the western counties of this state, held a meeting on a Sunday evening, in a thinly inhabited country. The roads were so bad, that travelling in any other way than on foot was impracticable ; the difficulties he had to encounter almost disheartened him ; and he began to fear that he should not do any good in so unpromising a country. When he came to the place where the meeting was held, he found a few collected together ; some from a distance as far as he had come himself. As soon as he was seated, he was surprised to see a boy neatly dressed approaching, and after shaking him affectionately by the hand, he asked the missionary if he recollected him. Years had passed since they had met, and the image of his Sunday scholars, with their names, had been forgotten. Did you not, inquired the boy, teach in the Sunday School in ——— ? and do not you remember the boy who was your class monitor ? My dear James, said the delighted missionary, taking both the hands of the boy extended within his own, (and pressing them as the circumstances connected with the Sunday School flashed across his mind,) my dear boy, how you have altered in looks—how glad I am to meet you *here*—how came you to this meeting ? I had heard, said the boy, that a missionary from New-York, was to preach here this evening ; and I wanted to see if he knew any thing about *our* Sunday School : besides, since I used to go to school on Sunday, I would much rather attend church. I do not know what to do with myself. I was so glad when I heard there was to be a meeting in our township once more. The surprise at meeting a Sunday scholar in this wilderness, only equalled the delight he experienced at the consciousness, that one boy had, by his instrumentality, acquired the habit of attending divine worship when he had an opportunity. The thought that he might farther advance the good work that had been founded on so good a basis, added fresh vigour to his desponding feelings, and he entered upon his duties with renewed ardour. Such an occurrence as this speaks volumes in favour of Sabbath Schools. The child might have attended at first from

necessity or compulsion ; by degrees he had practised until it became habitual ; and when far away from the influence and commands of the Sunday School, he still retained all its habits, and that day walked many a rough mile, with the hope of hearing something of his former Sunday School, and with a desire to be present at a meeting of christians of the same denomination, with whom he had five years before been accustomed on Sundays to associate.

What a facility is afforded for the distribution of religious tracts through the medium of Sunday Schools. The conductors of the schools should read over the tracts they distribute among the children, and endeavour to adapt the tract to the peculiar dispositions and depraved habits of the parents and children ; to every one they may become a means of reform, and a light to direct their steps from the dark ways of depravity, as the following extracts forcibly illustrate.

Usefulness of Religious Tracts.

“ A pious gentleman travelling in Rhode Island, left the tract called “ The Warning Voice,” at a house where he had lodged one night ;—it was read by a young woman in the family, and proved, as she hopes, and is believed by those who know her, the means of her conversion to God. She has since united with a Christian church.”

“ A man and his wife, who were both lamentably indifferent to the subject of religion, and were removing for the purpose of settlement in a distant part of the country, pursuing different routes, were so long separated, that the lady was filled with the most alarming apprehensions for the safety of her husband. While she remained at M——, in deep affliction, a tract was given her, which, by the Divine blessing, led her to put her trust in Christ, the only true source of consolation. Her husband was at length restored to her, and seeing the change in her character, was led to acknowledge the reality and excellency of true religion ; and they are now, in a destitute part of the country, using their united exertions to promote the spiritual welfare of those around them.”

"In the town of M——, where the above event occurred, a tract given to a profane and dissolute young man, was the evident means of his conversion. He lived in health, a few months; when he was suddenly removed into eternity."

"A lady in New Hampshire, who has been, for several years, a professor of religion, traces her first serious impressions to the reading of the tract, entitled, *No Life Pleasing to God, but that which is Useful to Mankind.*"

"I gave a tract, says a valuable correspondent, to a female servant who was much alarmed in a thunder storm, and accompanied it with some conversation. It made known to her the wrath of God revealed against her, while continuing impenitent, and was the means, as there is reason to believe, of directing her to the only refuge from the eternal storm that is coming on the ungodly. She continues, so far as man can judge, a sincere friend of Jesus."—(*Tenth Report of the American Tract Society.*)

IMPROVEMENTS IN SUNDAY SCHOOLS.

"*Review of the Sunday School Minute Book, published by the London S. S. Union Society.*"

"Every plan that will insure punctuality, and lessen the mechanical labour of Sunday School Secretaries, deserves encouragement. We deem this a very useful Book: its contents will be best explained by the following specimen. The secretary will have to fill up the blanks with writing."—(*London S. S. Teacher's Magazine.*)

NOTE.—There is nothing more necessary in the arrangement of the concerns of education societies, than a correct and well-adapted plan for simplifying all the records of their transactions—it is an observation of certain and general application in regard to Sunday Schools, that their advancement, improvement and prosperity are in proportion to the carefulness and correctness of their class papers, and other temporary or permanent records. Point out a school that is advancing with success in their benevolent operations: inquire for the records of that school, and you will find them—not on loose sheets and torn scrolls—or in the pocket book of a secretary, superintendent or teacher, but inserted with neatness, order, and correctness, in a well bound and permanent volume, the pride of

their secretary, and an ornament to their school library. But on the contrary, point out a school declining in all its circumstances—teachers relinquishing their labours—scholars absenting themselves from their classes, and leaving the school—noise and confusion among the several divisions of them that remain, and you will find, on inquiring, that they either have no secretary, or a careless one ; or perhaps the superintendent unites that troublesome office to his own, already too burdensome : as for the number on register, not one that is connected with the school can inform you ; for out of 6 or 700 that may be noted on their books, they know not *which* of them, nor *how many* are in present attendance, or belong to the school. Ask for their yearly average, their records do not discover it : even the monthly average is uncertain—no perfect record being kept ; indeed, there are some schools that have no records at all, save a few pencil'd memorandums on the cover of the school bible, or in the pocket book of the teacher ; and no papers in the school but the class paper of each teacher, which, instead of being systematically arranged, and plainly written, is too often only pencilled ; and in such a careless and confused manner, that after the close of the month the teacher himself is not able to explain it ; and the class book, (if they have any) has neither beginning nor end, but every fifth page is occupied with a new list of names, and only to be followed by the same series of marks, numbers and scratches incomprehensible to any body but the teacher himself. The view we present may be deemed ludicrous, but it is painfully a matter of fact to the injury of some of our Sunday Schools ; and it will be discovered by inquiring observers, that our statement is exact ; and our object in making these observations, is to lead the minds of teachers to consider the *necessity* of careful and permanent records, as connected with the improvement and prosperity of Sunday Schools ; and the influence it has in aiding the subordination of the classes, and controuling their disorderly habits, as well as the pleasing effect it will assuredly have in rendering the conductors of them active and spirited ; stimulating them with a laudable emulation to excel in their pleasing and useful vocation. We most sincerely recommend to every society of Sun-

day School Teachers, to make it a matter of serious deliberation in their counsels, *what is the best method of keeping the several records, required in the course of the duties of Sunday Schools.* In order to supply some useful hints, and as a farther facility for them, we present the following plan, nearly similar to the specimen above alluded to, as taken from the Sunday School minute book : for it is necessary that a daily minute book be kept of the transactions of each Sabbath ; and the following we deem a very simple and useful manner of stating such records :

SABBATH MORNING, August 16th, 1824.

DIARY.	No. of Teachers	No. of Scholars.	REMARKS.
Brought forward	20	95	Pleasant weather.
Mr. ——— opened the school with prayer—an address—singing—reading, &c.			Many of the children absent from the city, it being vacation at the free schools.
Admitted . . .	1	3	Visited by the pastor of the church.
Scholars discharged—	21	98	The visiting committee came this morning,
Teachers resigned . .	3	2	and informed us, they would attend the recitations of scripture
Present . . .	18	96	proofs next sabbath, &c.
	17	80	
Absent . . .	1	16	

Sunday School, No.— New-York Union.

A. B. Super't.

B. C. Sec'y.

Sabbath Afternoon as above.

We have given this plan in preference to any we have yet seen, on account of its plainness, and because it exhibits at all times a precise account of the numerical state of the school ; for it is always desirable to expose as many particulars as possible concerning the school at *one view* ; and while touching upon this important subject, we feel inclined to extend our remarks, and would urge upon all the conductors of our Sunday Schools, if they

have not yet attended to a part of their duty, so useful and so connected with their prosperity, that they now commence to keep a methodical account of their proceedings, and they will not be long without a testimony of the truth of the observations we have here made. "Order is heaven's first law:" it is the direction of God for His church, and all His works of creation present one universal pattern of system and order. So instructed let teachers *set their schools in order*, and success will be more likely to accompany their efforts. We will not omit here to remark, that too little pains and expense are taken to furnish rooms for instruction; but it will be found that such expenses are not, as is usually thought, superfluous. A school room well furnished and arranged with order and cleanliness, is no small help in restraining careless and improper conduct in the classes. It is something of this influence that gives respect to a well dressed person, more than to the slovenly and ill bred; and the same influence can be traced in the lower orders of society on entering a handsomely furnished room. If you can excite a virtuous pride in the minds of the children for their teacher, their books and their school, an important advantage is gained. And to give a new argument in favour of a point we would strenuously advocate, there is an influence of sympathy exercised over us by the beauty and order of the objects that surround us. A man of talents and worth, and of most methodical habits, once said, "he believed he could not die in peace without all things being in order." It forcibly expresses the idea we would convey to our readers, and we will be yet better understood by such as remember how agreeable an influence is exercised over the minds of the sick, by order and cleanliness; and on the contrary how offensive and irritating the absence of either proves. The idea is excellently and pointedly expressed by the poet Thomson, in the following lines, in his "Seasons"—

"Even from the *body's* purity, the mind
Receives a secret, *sympathetic aid*."

The following anecdote, communicated by a teacher, practically illustrates some of the above remarks:

"A new class book and new books, (testaments) were procured for my class: each book was labelled with the scholar's name on the cover; also his number in large characters. I soon observed that the whole

class felt an interest in the new box, on the outside of which my own name, and the name and number of each scholar was marked. I appointed my monitor as usual, and was pleased to notice the unusual gratification he evinced on receiving the charge, and I secretly remarked that much of the importance of the office then lay in the care of the *new box*, and in a few Sundays I was fully convinced of it, when, on entering the school room unnoticed by my pupil, I found him alone with great earnestness, arranging the books, squaring them in the box, dusting the form, and rubbing the covers with his handkerchief, and then setting the box on the desk, he stepped occasionally back to survey its appearance, doubtless with something of that glowing ambition that an artist surveys the new touches of his pencil. I was delighted with the complacency evinced by him, as he sat down in his seat with silence and decorum; and in the afternoon was more firmly convinced of the utility of *order and neatness*, in the arrangement of my class, when on one of the books being missing, he with diligence and anxiety searched the school room; and every class box, reluctant to put his own away without No. 12. It was gratifying to me to reflect that this moral influence would, at least, keep my boys from base conduct and low company, and win them the more to habits of receiving bible instruction, which with the blessing of God, might be rendered profitable to them for this life, "and that which is to come."

Thus it is discoverable that method and neatness in the records and arrangements of a class, will be followed by order and attention among the scholars. This anecdote needs no comment of ours, but is the best argument we have given for order and neatness in the arrangement of Sunday School records, papers, and school furniture; and we will only add our admonitory application to the conductors of all schools—"Go and do likewise."

A PLAN OF RENDERING INSTRUCTION AMUSING.

"With the education as has been already stated, are combined *amusements and recreations*; and the result of the whole will be to render the children intelligent, active, industrious, well-informed, virtuous, and happy."—(*Extract from the Report of an Education Society, formed in Guilford-street East Springfield, England.*)

NOTE.—Nothing is more subservient to the advancement of the mind in knowledge than to promote a healthful and vigorous elasticity of its faculties by due proportion of recreation and amusement; to use a hackneyed proverb, the "bow that is always bent looses its spring;" but we would hint to preceptors that a decided advantage will be gained if those amusements can be made otherwise subservient to the ends of wisdom, by instructing by recreation. Some of our schools are in the habit of convening the individual classes at the homes of their teach-

ers, or alternately at the scholar's homes, for the purpose of reading to them amusing histories, bible stories, illustrated by plates; and natural history, illustrated in the same manner: and in one of the Sunday School departments of Philadelphia, a farther improvement has been, we understand successfully attempted, by the illustration of scripture stories, with the *magic lantern*. We highly approve of these plans, and think that simple and philosophical experiments, illustrating the common phenomena of nature, may lead the young mind from nature up to nature's God; and when combined with an amusing elucidation of history, either scriptural, general, or natural, would, it must be readily allowed, in the language of the above extract; "render the children intelligent, well-informed, virtuous, and happy."

INTELLIGENCE.

Proposed union of the S. Schools, in the neighbouring towns and counties, with "the Utica Union S. S. Society."

In the last number of "the Sabbath School Visitant," it is communicated that this subject will be proposed at the approaching meeting of this Society in September. We cannot better express our feelings on this proposed plan, and our cordial approbation of it, than in the terms of that publication, which we sincerely do, with the alteration of a single word—"this is a proposal we rejoice to see, and we trust it will create a new era in the history of the Sabbath Schools of our western world. Let the energies of the faithful be combined, and with the blessing of Heaven, what may we not accomplish?" We say "Sabbath Schools of the western world," as we hope that this happy precedent will be followed by all other counties in this state, where there are Sunday Schools; and the example, by every other state in the Union; so that we shall have a Sunday School Union in every county; and those county Unions combined in a state Union; and that state Union with the AMERICAN SUNDAY SCHOOL UNION. Then indeed we may adopt the expressive motto by which the article is prefaced in the Visitant "Union is power"—Yes—we trust in this case, a "power unto salvation," through the teaching of the scriptures, by Sunday Schools, to the peace and happiness of the sons of these United States, "who shall be free indeed"—when "the TRUTH shall make them free."

POETRY.

(Original.)

[From the Port Folio of a Sunday School Teacher.]

REFLECTIONS ON SUNSET.

"Thy sun shall no more go down."—*Isiah* lx. 20.

DOWNWARD sinks the orb of day,
Brightening every parting ray—
Ardent glows the western sky,
And now—it fades—it fades away.

Glimmering still, now parted quite,
And silent fall the shades of night ;
And now—upon the nether world,
He breaks!—he breaks with orient light !

Tho' sinners dread the hour of death,
In joy departs the pious soul ;
'Tis power divine that gilds the scene,
Towards its everlasting goal !

Now, now its purest rays are shed ;
Now dark the shades of death are spread,
O'er what was mortal.—But the ethereal soul
To realms of *light* and *bliss* has flown !

(Selected.)

THE LAST LINES OF THE POET COWPER.

To **JESUS**, the crown of my hope—
My soul is in haste to be gone ;
O, bear me, ye cherubim, up ;
And waft me away to **HIS THRONE**.

My Saviour ! whom absent I love ;
Whom, not having seen, I adore,
Whose name is exalted above
All glory, dominion, and power :

Dissolve thou the bands that detain
My soul from her portion in Thee ;
O strike off the adamant chain,
And make me eternally free.

Then *that* happy era begins,
When arrayed in thy glory I shine ;
And no longer pierce with my sins,
The bosom in which I recline.

The above stanzas are said to be the last that Cowper ever wrote.

¶ For acknowledgments, notices, &c. to correspondents and subscribers, and notice of the Association of Teachers, see *over*.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE.
AND
JOURNAL OF EDUCATION.

No. 11.

OCTOBER, 1824.

Vol. I.

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[Continued from p. 301.]

Question.—“What is the best method for conducting a class in a Sunday School.”

I will now give you, sir, a brief account of the manner and system by which I have governed and instructed my own class since my connexion with the Sunday School.

I considered, what I had *voluntarily* undertaken to do: and concluded that it was *my duty* to maintain order in my class, to teach them to read, and to instruct them in the general principles of religion. Order would give them good habits, instruction would enlighten their understanding, and religion would improve their hearts.—The experience of a Sunday proved satisfactorily to *me*, that it would be in vain to attempt teaching, or to expect improvement, without first *establishing order and discipline*. Harsh words I found would not accord with the *mild* measures that we were forced, or at least *were expected* to use. Stern looks without actions were disregarded. *Firmness* and *mildness* connected will always command respect, though it may not always gain obedience. My scholars had been accustomed to stand during the hours of instruction—it created confusion and seemed to weary most of them. The first rule I gave them was to be *seated*, the next was to be *silent*, the next to hold their *books open* before them, the next to *keep the place*, and the next to *look on* their books. I believe it was about six months before I obtained entire obedience to the last command. I never introduced a *new* regulation without having *succeeded* in the one I had attempted previously. Continued repetition, and a firm and decided course of conduct will ensure, ultimately, unqualified success.

The duty of instruction was confined to reading and spelling; and, to digress one moment from the subject, I will remark, that such of our boys as have no other opportunities of learning to read than our school affords, will be much retarded in the advancement if they are

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allowed to *read* before they are sufficiently practised in *spelling*. The moment they begin to read, they lose all relish for spelling—and a task so necessary becomes irksome. Reading is nothing more than pronouncing words without spelling them, and their reading generally amounts to spelling words without being able to pronounce them.

No change of place should be allowed in spelling; it only excites *envy* instead of emulation, and is always the cause of contention. To make the exercise pleasing I would recommend the following plan. I have given it a fair trial in my Sunday School class, and in my day school. When the word is given out to be spelled, the first boy should pronounce the whole word—the next should pronounce the first syllable—the next the second syllable—the next the third syllable—the next spell the first—the next the second—the next the third, and pronounce the word again; so that the attention of seven boys is taken with the spelling of one word, and the exercise goes on more rapidly, and becomes to them an amusement instead of a task. Of their reading lessons, considered as exercises to improve their reading, little can be said.—They should be taught the stops and marks, and be accustomed to read slowly. But should we wish to improve their understandings, it would be wasting our time should the children in our classes be *permitted to read* what they do *not understand*, and commit to memory what they do *not comprehend*. As to the order of this exercise, it is better that a boy should read three verses in connexion than ten verses that are disconnected. When a portion of Scripture is read by the teacher to his class, it should be explained, so that it may be *understood*; when *understood*, *committed to memory*; and when a number of these are retained in the mind of the scholar, it would, as it were, form a mind. Aware of the truth of what I have thus premised, I determined to go through the exercise of reading in the following manner.

I read the portion of Scripture I intend as the exercise of the morning or afternoon, slowly and carefully to the boys, and then explain the meaning of each word that I suppose they do not understand. I then call the class to read, and give them the verses to commit to memory while the others are reciting. Most of them study this because it is not a task; they have to read the whole number of verses, and with a little study they can learn them, while the rest of the class are saying the lesson, and the probability is that they will retain what has thus been explained to them.

When they are called up to read, *each boy* reads the *whole lesson*; after reading it they close their books and I question them upon it; and after they have answered, I explain the lesson *once more*, and send them to their seats to *study*; if they can get it by rote they recite to a person appointed for that purpose. I think this plan may, if followed for any length of time, improve their understandings.

By pursuing a course like this, we prepare their minds to receive religious instruction, the last and greatest and most responsible part of our duty.

Before a person could make himself useful to his fellow men as a teacher he would require the study of years; and from the experience of age, and the exercise of a matured judgment only can we expect any great faculty of imparting mental instruction. Were we only to make them good readers or writers, seldom or ever would our benevolent exertions influence any others than the recipients. But should our endeavours to make them *Christians* be crowned with success, the *example* of one might be useful to *many*. From the *child* may we take lessons of

religion ; and the spark of holiness that was thus fanned to a flame might become a light that would guide *many* a sinner on his way to glory.

Religious instruction must be progressive, and our lessons in religion like those in reading, must commence with such as can be *easily* attained. We must begin with truths that exist in our nature, that are conformable to our natural disposition. For instance, I think there is in the breast of children an instinctive impulse to love their parents, their brothers and their sisters. If this is the fact, then, *obedience* to parents and *love* to brothers and sisters being *natural*, would be *easily enforced*, and more likely to meet with *compliance*. It is natural to man to be impatient of control, to be discontented with his lot ; and *meanness* and *humility*, resignation and contentment, are seldom practised until the judgment is matured, and reason has firmly established her seat in the mind. When teaching the principles of morality or religion to children, it will be useless to attempt to *reason* with them, and prove it logically to them that they are in duty bound to return good for evil, to weep with those that mourn, to love those who are related to them, but it will be to the purpose if we read or relate some little story of a grateful, dutiful and *affectionate child*—they must have examples, not precepts ;—teach by *sensible objects*, not abstract reasoning.

The duty of a Sunday School teacher is not to be acquired without close application, serious attention, and unwearied diligence. And let us remember if we *neglect* our duty, it is almost equivalent to committing a *crime*.

But should we act well our part ; should we extend our walks of usefulness, and make the best use of the talents and opportunities God has so kindly put into our hands, the very consciousness of having performed our duty will be a pleasing, a heartfelt, a delightful remuneration.

[To be continued.]

THOUGHTS ON THE EFFICACY OF SUNDAY SCHOOLS.

Effects of Sunday Schools in adding pious and useful Members to the Church.

The happiness of individual families consists in their mutual interchange of kind offices. This flows from virtue, but its genial influence has a reproductive quality ; it originates virtue, while proving its results ; and is not only the certain consequence, but the cause of peace and good order in society.—This tender charity and kindness extends its influence by a kindred sympathy in the similitude of that beautiful allusion of the gospel, “ We love him, because he first loved us.”—When this divine, this generous feeling ceases to be the actuating principle, and the unwearied aim, then envy, jealousy, and contention spring up—disappointment, tribulation and distress, are soon detailed on the pitiable victims of their own suicidal

efforts. Thus the human family is broken with continual feuds, till peace and virtue are immolated at the altar of *selfishness*—*power becomes right*, and

“Man’s inhumanity to man,
Makes countless millions mourn.”

The natural aristocracy of the heart prevails over all domination, “The wicked bend their bow—The poor and fatherless go undefended.”—In the emphatic language of the Bible, “They walk on in *darkness*.”—“The whole foundations of the earth are out of course,” the meek and patient “flee as a bird to their mountain.”—They can find refuge only in the pavilion of the Almighty. “The dark places of the earth are full of cruelty,” and continue so till “the sun of righteousness, rising with healing on his wings,” dispels the shadows of ignorance, and turns the fierceness of the wrath of man. The scriptures thus illustrate the beneficent influence of the gospel. To be instrumental in shedding abroad the light of that eternal truth, which alone is to take away the sting of sin, and bind up the broken hearted, is an enviable and delightful office ; it is to associate with angels in that holy work which an apostle calls “ministering to them which shall be heirs of salvation.” Such is the office, and such in effect, the pious efforts of SUNDAY SCHOOL TEACHERS. They go forth bearing that precious seed which the Saviour calls “*the word*,” and one apostle, “the good word of life,” and another, “the incorruptible seed” that falling on good ground, bringeth forth even to an hundred fold.—To the sower of which the promise is, they that go forth weeping and toiling with anxiety and trouble. “shall doubtless return with their bosoms full of the sheaves.” And this is practically true, for already have the records of these benign institutions, been inscribed with such solemn and interesting facts as have caused the rejoicing of angels. The usefulness and blessedness of Bible instruction through the exertions of Sunday Schools, is no longer doubtful, for the most sceptical have acknowledged that they have shared in the smiles of him “who is Lord of the sabbath,” and been cherished under the shadow of his wings. Through their instrumentality the barren waste of ignorance and vice has been

effectually cultivated. The religious instruction they have imparted like a fertilizing stream, has insensibly pervaded the unfriendly soil, till it has successively presented a scene rich with verdure, flowers and ripening fruit, and joyful with the shouts of the harvest. Imperfect as have been the records of the numbers that have by such means been instructed into the kingdom of God, enough has been exhibited to encourage to the pious pursuit. It has been confidently asserted in the reports of the Sunday School Societies of Great Britain that two thirds of their clergy became pious in Sunday schools, and that nineteen twentieths of the missionaries that have gone forth from thence have been such whose piety had been ripened in the labours of the Sunday Schools, or those there taught, whose early acquaintance with the scriptures had been impressed upon their infant minds, with that winning patience and love, which in maturer years it has been the joy of their souls to cultivate and practice. In our own city, from the most authentic records, more than 1000 teachers and learners have been received into the church in the course of seven years. In the five schools of St. George's church, 100 teachers and learners were added to the church in the course of three years; as is asserted in an authentic statement given in 1821. From that pleasing document, we make the following delightful extract: "But the most triumphant record of Sunday School annals is the heart-cheering fact that in 53 schools, no less than 501 teachers and learners have been brought to a saving knowledge of the truth, as it is in Jesus; made a public profession of their faith, and been added to the churches—a success that will bear comparison with the most successful efforts of any missionary labours yet recorded." The number of schools at that time was 87, containing 1004 Teachers, and 7135 scholars, only the above 53 had any records of these interesting facts: from these data we may venture to assert, that deducting two thirds from the total of teachers, (being the usual average of those who are pious,) one-fifth of the whole had been received into the bosom of the church, or in the ratio of two out of every class for the short period of three years. This subject is vast—it is worthy of investigation; it invites the solemn, the earnest inquiry of all christians, of every

minister of the gospel. If these facts are so, let those who “love the Lord Jesus in sincerity,” appeal to their own hearts, and say, *what shall be done for Sunday Schools?* The success attending the efforts already made may be reasonably traced to the Holy Bible, which is the lesson-book of the Sunday School, *those scriptures* that gave ascendancy to the doctrines of Paul and Apollos, and entitled them to acceptance among men, for they are said to have been “mighty and powerful, in the word;” *those scriptures*, by the hearing of which faith cometh and which are able to make wise unto salvation, and in the words of the Psalmist, *those scriptures* that “are pure, converting the soul.” and let it be added, *those scriptures*, of which it was the commendation of the young and pious Timothy, that he “had known them from a child.” Let it be duly considered, that Sunday Schools are not only the means of enlarging the bounds of the church, but of adding to her *useful* members; such converts to the truth, will become very fruitful boughs in the vine of our Zion. This early acquaintance with the scriptures, will send forth a band of enlightened christians, “thoroughly furnished unto every good word and work,” who, catching the fervour of the excellent exemplars there recorded, will not fail “to be fervent in spirit, serving the Lord;” and then it will come to pass that “like the rain descending from heaven, the word of God will accomplish the purpose whereunto it is sent;” “causing the earth, like a garden, to spring forth with fruitfulness,” in answer to the lofty strains of Isaiah; “drop down ye heavens from above, and let the skies pour down righteousness—let the earth open and bring forth salvation.” Such will continue to be the efficacy of Sunday Schools. The rising generations shall be nurtured in the fear and admonition of the Lord, and be a seed to serve Him. To such also as have already entered upon the path of life, the duties of a Sunday School are no less useful—acquaintance with the scriptures, active and laborious engagement in instruction, and an intercourse with the poor, the sick and the afflicted, will chasten their affections, weaning them from the world, and render them faithful, holy and fervent.

It should be remembered, that some of the most devoted and diligent missionaries of our day have kindled their pure zeal in a Sunday School, and, amid its salutary discipline, have been ripened for "labours oft, for perils, for weariness and watchings, with hunger, thirst, and fastings," the assured portion of the faithful missionary. The acknowledgment of a MORISON reverts to the praise of these institutions, when he asserts that the Sunday School prepared him for those useful labours that engaged him for the good of Zion. Let it be well reflected on that those thus added to the church, are such who are most likely to adorn the grace and doctrine of Jesus Christ by the light of their good works and their pure example teaching transgressors the way of truth. But the work of blessing stops not here; not only teachers and learners are brought into the family of the faithful, but the various influence, through the personal intercourse at the homes of the children by pious teachers, has a most salutary effect on the parents, who are by such means influenced to attend the house of God; to read the Scriptures, and have every kind of pious reading put into their hands from Sunday School and tract societies. A family, a whole neighbourhood, have by these been added as pious members to the church. Abundant instances of such successful influence, derived from Sunday Schools, are to be found in their "short and simple annals." A superintendent of one of the schools in this city reports that 24 of the scholars and 23 teachers have been added to the church to which it is attached. Of another school it is stated that 30 (the whole number of learners) have become pious, and are now connected with the church. In a revival that took place in 1822, the greater part of those, the subjects of it, were from the Sunday schools. In one instance 96 out of a hundred, and in another 27 out of 35 of the candidates for communion, were, or had been, Sunday scholars. We cannot better close these remarks than in the following extracts from the late narrative of the general assembly of the Presbyterian church. Their sentiments coincide with the foregoing, and we rejoice to have our opinions of this important and interesting subject sanctioned and confirmed by so high and respectable authority. "In all parts of the church, sabbath schools are established, and

"there is but *one sentiment* respecting them. The assembly consider them as among the most useful and blessed institutions of the present day. They have a *most extensive influence*. They apply a powerful corrective to the most inaccessible portions of the community ; they begin moral education at the right time, in the *best manner*, and under the most promising circumstances ; they act indirectly, but *most powerfully* upon teachers and parents, and frequently become the means of bringing them to the church, and to the *knowledge and love of the truth*. Sunday schools are highly useful *every where*."

SUNDAY SCHOOL ANNALS.

THE WHITE BOOK.

[Continued from page 306.]

The cheerful scene of bustle round the doors of the church, now rapidly subsided. The anxious little groups of scholars were retiring to their respective places in the school room. No lingering step (even of the most accustomed loiterer) seemed willing to incur the forfeit of delay, at the approach of this peaceful jubilee. The sound of the last bounding footstep drew my attention to a well dressed manly looking lad, who had just turned the corner, accompanied by a troop of little children. Turning towards me, he laid his hand on my arm, and looking alternately on me and on the delighted crowd that followed him, he thus addressed me—"Do, sir—may'nt my cousins come to see the White Book opened? They came down from the country yesterday, and ~~these~~ these boys, sir, live by our house ; they want to come too." His familiar, yet affectionate tone of entreaty, could have admitted of no denial, though unaccompanied by the pleading looks of the throng of little strangers, all of whom now came pressing around me. Delighted with the interest the lad took in the anniversary, my heart was too full to answer ; so I seized his hand, and, smiling a consent to his companions, we entered together. Frequently on entering the school I had been moved at the scene that met my eye. The benevolent purpose for which the teachers had resigned many

of the little comforts of life, the privileges these children enjoyed ; the benefits they would perhaps receive ; the happy days—perhaps years—they would enjoy for the hours spent here : all this would rush into my mind, and I had often thought that tears of joy would be a relief to my overflowing heart. That beautiful benediction of the psalmist came into my mind as I ushered the children into the school : “ Happy are the people that are in such a case—Happy are that people whose God is the Lord. Thy sons shall grow up as olive branches round thy table, and thy daughters as the polished corners of the temple.” Yes, indeed, ye are happy children, said I, half aloud, as I entered the school room, and beheld more than four hundred seated in silence and decorum ; their smiling countenances beaming with hope and delight. The teachers, animated by the joyous scene around, seemed to partake in the general feeling. I thought as I beheld them, “ of a truth you have your reward ;” and you, ye happy children, “ have a goodly heritage of the Lord.” All eyes were now turned toward the superintendent, who, elevating the Bible, pointed to that passage in the parable of the Great Supper, where the *humble* guest who had taken the lowest seat, is addressed by the master of the feast in these cheering words : “ Friend, go up higher ;” an exemplification of the precept, he that *humbleth* himself shall be *exalted*. Nothing could be more appropriate. In glowing colours, did the animated speaker depict the moral and transcendent beauties of humility. To subdue the ambitious feelings so likely to be excited in young minds on such an occasion, was the aim of the superintendent, Let not, said he, the *pride* of excelling your classmates, or the *praises* of your friends for having earned your reward, (although you may well deserve it,) be your desire. The purest recompense is the consciousness of having done your duty ; and should that stimulate you to farther exertions, our best wishes will be gratified. Whatever impression his remarks might have made upon a transient hearer, doubtless, to these young minds, accustomed to similar meek and peaceful precepts, they must have accomplished the end desired ; that of eradicating envy and jealousy from hearts in whose genial soil they were like to spread far and wide ; and it was the exalted head of conscious

merit he wished should be bowed down, doubtful of its own worth. Methought, the well timed reproofs of the speaker, called up the glow of modesty on the cheeks of more than one anxious, hoping candidate, already grasping at the reward for which he so long had contended. A few simple words of prayer closed the exercises in the school room, and it was announced that the classes should repair to the gallery of the church for the purpose of hearing the record of the White Book. *The White Book*—it found an echo in every heart, and it awakened recollections that had seldom slept during the past year. *The White Book*—how every eye sparkled at the word! In a moment a scene of bustling joy ensued, that the most rigorous disciplinarian would have been reluctant to have repressed at such a moment. Every eye seemed intent on the slightest movement of the teachers, anxiously awaiting the order of "take hats." Every face was dressed in smiles. Some rose up—some locked arms—others gazed towards the door. There was not apparently a muscle that for a moment remained still in all this multitude; all were impelled by one feeling. Confusion prevailed, still they seemed to be *subordinate*. I remained to dismiss the classes in rotation, and closely did I observe every motion. The classes passed out with an alacrity I had never before witnessed. I had seen them gather and depart; often had interesting scenes passed before me in the same place; so much was I interested in the present one, that the classes passed out, the door was closed, and I was left alone in a room which but a few moments before had been occupied by a crowd of delighted children. Scarcely could I credit my senses; I gazed on the seats, and fancied I beheld this boy or that boy whom I knew, and who from his good conduct I judged worthy of a reward. My mind retraced many a youthful moment, when I had felt glad at the approach of some day when I expected to receive a reward. The monitor who had been sent down to lock up the school-room, now startled me from my reverie. I ascended to the church. The gallery in which the scholars were now seated was every way convenient for so great an assemblage. The platforms remained without any intersecting divisions for pews; and long ranges of benches accommodated

with ease this great number of children. As I ascended the stairs, the profound silence that reigned, surprised me ; and had I been a stranger, I could not have supposed any children were there. When I reached the first platform of the gallery, what a sight presented itself to my view !—four hundred children, motionless as the peopled canvas, their glistening eyes and dimpled cheeks alone confirmed their reality. Besides the children, 70 adult persons were disposed in groups in different parts of the gallery, either gazing on the scene before them, or conversing with deep interest among themselves. These were the teachers. To-day they were not at their posts to maintain order ; it was *unnecessary*. The children required no authority to keep them still. The great secret of the science of education was here practically displayed. *The more you interest and engage the feelings of children, the easier will they be taught and managed.* The scene that now presented itself was one of intense interest. Nothing could elevate the mind more than the contemplation of it. Every child, each teacher, and even the spectator, that curiosity had drawn thither, was a book to read. In their eyes you could have traced those many blameless passions that pervade the human breast. Here were eyes dilated with curiosity, beaming with hope, and again softened into love, meekness and affection. It was, indeed, a sight to make one's heart glad. From this scene of animated nature, the eye found relief in the plain, whitewashed arch, unadorned and unornamented. It was a fit entablature for such a scene of love and virtuous interest. Looking down through this beautiful assemblage, the plain desk, the sacred books, the nave of the church as yet untenanted, except by two or three strangers who had heard from the children the story of the *White Book*, and were intently listening to catch some words that might explain to them the exercises in which every one present, to them, seemed so highly interested. All this had a most striking effect. Along the benches, here and there among the classes, you might observe some little brother or sister, two or three years old, whose prattling tongue was now tied in silence, and their ever busy hands, for the moment still, were clinging to the shoulders of

their little companions ; and stretched on tip-toe on the bench, their little bright inquiring eyes, seeming to say " what does it mean ?" And well might a stranger inquire what it was that entranced, as it were, the attention of all these children ; for the eyes of all were directed towards an object, the source of all their present interest—a plain table, covered with a white cloth, on which was laid the green banner of the school, the simple emblem of their unity that had been so often raised in the anniversary procession ; its motto, the word " Truth." Underneath this banner was concealed the offering that love had made to virtue. The moment the superintendent entered the gallery, he advanced towards the table and exclaimed— " Then shall every one have praise of God." Every eye in an instant, turned from the table towards the speaker, who briefly directed their attention to the great and solemn occasion to which this passage alluded : the final judgment, when the great master himself should come from his throne of mercy, and seated in the clouds of heaven with his holy angels with him and his rewards of everlasting life—and then should every faithful servant have reward of God. He led them to consider the nature of the rewards about to be bestowed, admitting that some who might this day receive a reward might not be so distinguished on that ~~great~~ day. For their judgment now was but of man, while God, ~~who would~~ then judge, looked at the heart. He warned the ambitious candidates to fear and tremble lest they should at last prove in the sight of God like the " whited sepulchre." He then affectionately entreated the children to love one another, and to imitate the examples set them by those who would be rewarded, in meekness, patience and brotherly love. He addressed the yet unknown candidates, and kindly warned them to receive their rewards with becoming humility ; not as the means of a proud triumph, but to increase their estimation of truth and virtue. Should any (he said) receive an unmerited reward, let such rebuke themselves, and more earnestly strive to excel in future. The concluding remarks must have went home to every heart. There is, said the speaker, a single word that expresses the bright object we follow, and that we also wish you, dear children, earnestly to pursue. This banner instructs

and reproves us : behold its motto.—Here he took up the banner from the table, and displayed it, saying, learn and believe, dear scholars, your teachers have “no greater pleasure than to see their children walking in the *truth*.” The table of rewards was now uncovered, and a considerable number of volumes, in parcels of two or three, appeared in every variety of coloured binding. Each was tied up with a green ribband, and had a number and name attached, written on white paper. The neatness and order of this arrangement was a lesson to teachers and scholars not soon to be forgotten. The next moment the White Book was open in the hands of the superintendent, and the first candidate before him.

(To be continued.)

ORIGINAL COMMUNICATIONS.

[For the S. School Teachers' Magazine.]

SUNDAY SCHOOLS CONSIDERED AS PROMOTING EARLY PIETY.

To devote ourselves to God in early life, is in accordance with the dictates of conscience, common sense, and the commands of God. It is a duty, however, to which the human heart is *ever* averse, and particularly so at the period alluded to. A disposition to indulge in sin *now*, and repent when evil days come, is manifested both by old and young, notwithstanding the declarations of Him who has said, “to-day if ye will hear his voice harden not your hearts,” and that if this command is disobeyed he will “laugh at their calamity, and mock when their fear cometh.” And this disposition to procrastinate is not a little increased by the fascinations of the world ; particularly in the young. They have never experienced how deceitful and unsatisfactory are the objects they pursue. Vice presents herself in ten thousand alluring attitudes, and her intentions to delude and destroy are never suspected. Her votaries blindly follow her although obliged to acknowledge that every cup she gives presents the dregs of bitterness, and serves only to increase their thirst.

The sin of procrastination cannot, however, be charged upon

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man in all things. Is his earthly prosperity to be promoted, he will rise up early and eat with patience the bread of carefulness. Is the miser to increase his store, he will leave untried no effort to add house to house, and land to land, until there be no more room. And so it is with man, whether he is ambitious of honour, glory, or wealth. But in the greatest of all interests, that of laying up treasures in heaven, he is ever inclined to say at a more convenient season I will attend to this. Fathers are anxious that their children should commence learning those things which are useful in their various avocations, early in life, in order to fit them to contend with its ills and its misfortunes; and this anxiety is just and proper. But if it be important to make such preparation for time, how much more for eternity? Assuredly when the immensity of the subject is considered, it will be admitted that none can begin too soon. Let us attend to the advantages resulting from so doing.

1. *Early piety is eminently beneficial to its possessor considered with respect to this life.* He escapes all these snares and temptations which are set for the destruction of his peace of mind and conscience. Those allurements of pleasure which attract the attention of his young irreligious friends, are presented to him in vain. He has lost his relish for them, and his mind prefers other objects on which it may dwell with profit and delight. All the turbulence of passion which distracts the mind and destroys the peace of the unsanctified heart he has escaped; and in his bosom there reigns a calm, delightful to himself, and the effects of which are calculated to render him lovely in the eyes of others. That sense of danger, the alarm of conscience, and a perception of the displeasure of God, together with the forebodings of future woe, which like so many harpies constantly distract the repose of the unsanctified man, he escaped forever, when he laid down the weapons of his rebellion. Pride, which has created more misery in the human family than any other passion, and which appears a prominent trait in the character of apostate man, he has laid aside; and measuring things by the standard of truth, he perceives how foolish and vain are all efforts which his sinful fellow beings make for their self exaltation and advancement. By good men

he is loved, and by bad men respected. Friends he will meet every where, and those whose feelings and actions are in accordance with his own. The charge of hypocrisy which is so often preferred against those who give up their hearts in later life, will not be made against him. Evil companions, too, who so often prevent each other from becoming religious, he has entirely avoided. Evil example passes by unheeded by him. If his parents are of the household of faith, he has the consolation of knowing, that he is gladdening their hearts, and rendering their pilgrimage easy and delightful. Even should they remain without piety, they cannot but behold the conduct of their child with complacency and joy.

2. *Early Piety is a consolation to its possessor through life.*—To an old man who is called at the eleventh hour, a life spent in sin must be in the highest degree painful. To know that he is saved only so “*as by fire* ;” to recollect that his life has been an infinite injury to his fellow beings ; that his day for glorifying his master in this world is *nearly past* ; to think of the good that he *might* have rendered to the world by a different course of conduct, must all be causes of regret. On the contrary, to reflect that instead of injuring our fellow beings our exertions have had a tendency not only to make them wiser and better here, but by the blessing of God, to render them eternally happy, must sweeten the evening of life. Samuel was an eminent example of what the good man experiences at the close of his day. With what confidence does he address the children of Israel when he says, “ I have walked before you from my *childhood* unto this day : behold here I am, witness against me before the Lord and his anointed whose ox have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blind my eyes therewith, and I will restore it to you ?”

3. *Early Piety exerts an extensive and beneficial influence on the young companions of its possessor.* The power of example is so proverbial, that many have chosen to consider all kinds of evil as the consequences of bad example. Almost every action which we perform has an influence not only upon our own character, but those with whom we associate. With none is this

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influence so extensive as with the young. Indeed, men are rarely, if ever, seen abandoning the opinions or habits which they have acquired in early life. The piety of a youth must then be extensively useful to his companions, and this usefulness will more abound with an increase of years. The restraint which the upright conduct of good men imposes upon the desires and pursuits of the vicious, is highly beneficial to the world. It is a practical censure. It comes with power to the conscience, and is often the cause of that hostility which is manifested to the virtuous man. This restraint is felt in a great degree by the young in their sinful pleasures, when they see their religious companions walking in the way of godliness.

To do good is the sum and essence of virtue ; and the promotion of the happiness of man, the object to which true virtue aspires. How much may be done during the period of life allotted to man ! How many distresses it is in our power to relieve, and how many kind offices we may render to the suffering children of men by devoting our early years to virtue and religion ! None can so well perform these duties as those whose minds are unbroken, and whose vigour and strength remain unimpaired. At the same time the repetition of their performance will render them habitual ; and when once formed into a habit they will lose the disagreeableness which might at first have attended them.

3. *The Piety of Youth is highly important to the church of God.* The most eminent saints whose lives are recorded in the Bible, have been devoted to God in their youth. Samuel, to whom we have already alluded, was given "all the days of his life." David and Elijah could both say that they had "feared God from their youth up." John the Baptist was sanctified from his birth. Indeed, the history of the church testifies that the most eminent names which adorn its pages have been generally those who have served God in their youth. It is, therefore, unnecessary to cite more examples.

From these views of the subject, it will readily be seen how great a value ought to be placed upon the labours of Sunday School Teachers. To the young their labours are almost exclusively devoted : their object is, if their motives be right, to

make them virtuous and pious. Nor is this all: in populous cities, where vice always rears her head with all her *own matchless impudence*, there are to be found hundreds who would not receive a word of religious instruction, except through the instrumentality of such institutions. Consequently they would remain without moral restraint, and in time, perhaps, be found tenants of a public prison. If Sunday School Teachers proceed then with fidelity, they have encouragement to believe as well from the nature of their labour and the promises of God, as from *past success*; that soon their eyes will not behold those public violations of the Sabbath (especially by the young,) with which their hearts are now so often pained: such as parties of pleasure; the throngs that crowd our livery stables; gardens of amusement and public taverns:—painful indeed to the pious heart, and disgraceful to a Christian land. D.

As the design of this work is to elicit improvement, its pages are open to all communications on subjects connected with the interests of Sunday Schools. Should the sentiments they advocate be erroneous, they will thus be the easier and sooner refuted, and if correct, will prove exemplary and instructive. We, therefore, admit the following, though not altogether coinciding with our opinions. The subject has always been an important one, and one of much inquiry. We hope it will command the consideration of Teachers.

[For the A. S. S. Teachers' Magazine.]

MANAGEMENT AND DISCIPLINE OF SUNDAY SCHOOLS.

GOVERNMENT is essential in conducting schools, otherwise exertion becomes unprofitable and perhaps useless. A system should be adopted and strictly adhered to in all we do. It is necessary for convenience, despatch, and success. The subject of *Sunday School instruction* demands this attention. It is of vast interest; and here, if any where, all should be *well done*. But the discipline of a Sunday School, depends rather on the individual teachers, than the superintendent. His exertions may be great, and on the most correct principles, yet to little purpose, till met by complete concurrence on the part of *all the teachers*. The mistake lies in the extremes of the two systems.

pursued. There is but little self government with children. Their passions unbridled by judgment, they go to every excess, unless guarded with unceasing vigilance. The proverb has, and ever will apply to them, "give an inch and they will take an ell." Too lenient a system, then, should be avoided, lest the pupil lose that respect or fear, so necessary to command his attention and esteem for the counsels of his superiors. On the other hand, let it not be forgotten that youth is the season of feeling: the mind and heart, as well as the physical powers, are full of life and vigour. It is the laughing spring of life when they are impatient of controul. To restrict, at such a time, by too severe restraints, might disgust them with the salutary discipline of judgment and reason, and disincline them to pursue the straight and chastened paths of virtue to which they might be won by mildness—then secured by habit. It should be the part of wisdom and prudence not to suppress their exuberant passions, but to give to them a pure and suitable direction. I am a Sunday School Teacher, and the former of the plans I at first pursued with the class committed to my care, but a short experience proved that they would continue to take advantage of a mild and tender treatment. They laughed at my entreaties;—kind solicitation and affectionate words were in vain. They disregarded my authority, and became disobedient and disorderly to a shameful degree. I altered my treatment; assumed a manner of less familiarity; a sterner and more distant look, indicating that I was not to be trifled with; became more severe in my exactions; and soon, to my satisfaction, found a visible change. Such a course is necessary: I think it the most efficacious.

Such advantages being gained by discipline, the instruction of the children is facilitated; more time is offered to instruct them, and a better heart to engage in it, for complacency of mind gives force to exertions. Teachers should be firm, and let no daring encroachment on their authority go unpunished. The example will be to great purpose. Let the superintendent inflict corporal punishment before the school, with public reproof to the undeserving, and without partiality; not deterred by the consideration that a parent may be offended and

a child withdrawn. Let it be so ; it will be choosing the lesser evil. The school will be abundantly profited by it, though to the disadvantage of the refractory pupil excluded. The card of rules should be explicit on this point, and presented to the parents on receiving a scholar ; and none should be admitted unless the parents sanction the use of the rod, at the discretion of the teacher. Evil examples are the most influential with youth. One class conducted without that firm and strict discipline that is so requisite, may weaken and destroy the government of the whole school ; and one scholar, through partiality, indulged in trifling liberties, may disorganize a whole class. I do not advocate a general system of severity ; but a severity in occasional public examples, such as will dismay the young mind and teach them a proper respect for their teachers. Corporal punishment is certainly necessary, and should be administered in presence of the school, and the superintendent should pronounce a lecture on these occasions ; (the more parade the better.) Let him dwell much on their ingratitude for the kind exertions of their teachers ; the wickedness of their disobedience, and the evils likely to flow from it. Let them understand that the discipline of the school will not be relaxed, and that summary justice is ready to fall on each in his turn, should he prove an offender. Such measures, I think, will result in good to the schools. Teachers would be respected and obeyed ; and being taught to consider the precepts of virtue, children would learn to love their instructors ; punishment would become unnecessary, and rewards needless. In short, the school would be profitable to the learners, and, by its excellent discipline, would present a pleasing spectacle to visitors, and it would be a pleasure to teach.

I offer these hints as a feeble effort to promote the views of the useful institution I am engaged in ; and as the subject of my remarks is important, I hope it will claim the time and attention of some one who has more experience and ability to bestow on it.

B.

[To the Editor of the S. S. T. Magazine.]

SUNDAY SCHOOLS IN MONTREAL, CANADA.

Montreal, 10th August, 1824.

To demonstrate the importance of Sunday Schools, nothing certainly need be said. When we contemplate the boundless field of improvement which it opens to the young and indigent, for moral and religious instruction, the proposition is self-evident and fraught with conviction, although to impress the belief of it on the minds of all, will doubtless require repeated assertion and the influence of long and successful experience. The human mind is ever sceptical, particularly in adopting sentiments or principles that tend to humiliate it, or to discover its natural weakness. Hence, we see less cause for surprise, that the conviction of the utility of Sunday Schools is not more prevalent. Every day gives ample proof of their benign influence. The heathen and the Christian world yield them its trophies. Not only those whose cheeks blend the flowers of life's vernal day are cherished by their culture, but the *old man*, long the companion of ignorance and sin; whose "silvery locks bespeak the frost of age;" whose eye is already dim, and whose steps seem fast progressing to "the lone and narrow house;" even such are the pupils of the Sunday School, and child-like taught, "to read of heaven and learn the way." The affectionate mother, too, who may have wept tears of bitter anguish over an undutiful son, has been seen pouring forth the tear of joy and gratitude, to find him returning, through the influence of a Sunday Teacher, to watch beside her drooping head in the hour of sickness and distress, and even soothing her anxious mind with the blissful tidings of salvation.

I have offered these reflections introductory to a very brief sketch of the rise and progress of "*the American Presbyterian Sunday School*" in this place. There are three others in different churches in the vicinity, but of the extent of their usefulness or influence, I have not at present information. The Methodist Wesleyan Sunday School is, I think, the most flourishing. The American Presbyterian Sunday School was founded March 9th, 1823, and numbered at first 9 teachers and 30 scholars. By the generous and zealous exertions of the teach-

ers, the June following presented an accession of four teachers and 100 scholars. By a gradual increase up to the period of the annual meeting of the society, March, 1824, 260 names were found to have been entered on the books of the secretary. Some, however, had left, for various reasons, and not a few were prevented by the badness of the weather. At this time the number of teachers was 25, and for the 5 preceding months the scholars had recited nearly 40,000 verses of scripture and hymns, though the greater part could not at first read in the Testament. I need not now expatiate upon the fair prospects of this little institution. What I have said will serve to show your readers that in Canada, where ignorance and superstition prevail, as elsewhere, feeble endeavours are making for the extension of that knowledge that teacheth man himself, and which also

" Pulls off the *veil* from *virtue's* rising charms,

" Detects *temptation* in a *thousand lies !*"

* * * * *

" Sees things *invisible*, feels things *remote*,"

And " points the humbling soul to heaven."

L. A.

[For the American S. S. T. Magazine.]

QUESTIONS FOR SUNDAY SCHOOL CHILDREN—continued.

After the wicked men had beat our Lord Jesus Christ, and spit on him, and mocked him, and while his back was bleeding and sore, they laid a heavy log of wood, a great high post on his back, and made him carry it up a hill called Calvary; and when they got up the hill, they laid him down on it, and nailed his hands to a piece of wood that was fixed across it; and they nailed his feet fast to it, and then fixed it up in the ground, and let him hang bleeding and dying upon it: then they gave him vinegar and bitter stuff to drink, when he was thirsty; and shook their heads at him, and mocked him, and told

him if he was God, as he said he was, why did not he come down from that cross. He could have come down, couldn't he?—Why didn't he, then?

Because you know he *came* to die for sinners; to save us from hell—he could have had all the angels in heaven to help him, and might have killed those wicked men at once, but if he had not died, we should all have gone to hell forever. Now when a poor wretched man is hung for murder, or any dreadful sin, people are sorry for him: and they don't mock him, and laugh at him, just as he is going to die, though he deserves it; but our

Lord Jesus Christ found no pity, and *you* don't know, and *I* don't know, and could never tell you all the pain and agony he suffered. The pain of the nails was enough, and they need not have mocked him too. Well, children, he hung on the cross till he died; and he prayed for those who were nailing him fast, and begged God to forgive them. He said, "Father, forgive them, for they know not what they do;" they don't know the dreadful sin they are committing in killing their Lord and Saviour. So when he sees you, now he is up at God's right hand, when he sees you, some fighting, some swearing, some lying, and some breaking the sabbath, he prays to God for you, and says, "Father, forgive these poor wicked children, for they don't know how bad they are."

And now after his doing all this, won't you love him?

"It was to save your soul from dying,
Save you child from endless flame,
Bitter groans and awful crying,
That your bless'd Redeemer came."

And you must yet go to that dreadful place if you don't love him. So you must every day pray to God to give you a new heart, and then at the last day, when this world is all burnt up, you will be happy angels, living with Jesus Christ up in heaven.

When the wicked men had beat our Lord Jesus Christ, and spit on him, what did they make him carry on his back.

Was his back hurt with the whipping?

Where did he carry the cross, that

great heavy post of wood to?

What was the name of the hill?

When they got him up the hill, what did they do to him?

What did they do to his hands and his feet?

And did they let him hang there?

What did they give him to drink?

What did they tell him to do, if he was God?

Why did he not come down?

He would not have saved us if he had not died, would he?

Where should we certainly have gone, if he had not died?

And shan't we go there still if we don't love him, and pray to him to make us good?

Did he hang on that cross till he died?

So he was crucified; that means nailed to a cross. You know you say "he was crucified, dead and buried." Now remember what *crucified* means.

What *does* it mean?

What did he do for the wicked men who nailed him to the cross?

Did he pray to God to punish them for it?

So if wicked people hurt you, you must do as he did; pray for them: pray to God to make them good.

Can any one besides God make us good?

Will he make us good if we ask him?

Should not you like to be good?

Then pray to God every day.

Think how much Jesus Christ did for you, and *do* try to love him. Oh! how happy you would be if you loved God. Nothing *would* make you afraid, and when *you* die (for you *must* die,) and *your* body is laid in the cold ground, your soul would go up to heaven to live in light and glory for ever.

VARIETY.

[From the Port Folio of a S School Teacher.]

THOUGHTS, ORIGINAL AND SELECTED.

The most important maxim in education, is to allow children more *personal liberty*, and less *authority* over those who have the care of them; permit them to do more *themselves*, without suffering them to exact so much from *others*. Too many requirements are ordinarily made of children; this should not be; for when you fail to obtain *compliance* to your rules, they *rule over you*. Insensibly *relax*, and you *win* their obedience, and cannot fail to *rule them*.

The general occupation of infancy is to *inquire*; the business of instruction, is to direct this curiosity to proper *objects*, and to *provide* for it *full* and *various* gratification. This is the apprenticeship of wisdom, for in this way youth acquire the art of *referring* appearances to *causes*, of *sorting* ideas and *distinguishing* truth. It will thus be perceived that the office of a teacher of children requires great preparations and full stores of knowledge.

The mind of children should not remain *idle*, but should be exercised in various directions with *unabating perseverance*, for the *spring* of the *mind*, like the *joints* of the *body*, are apt to *grow stiff* for want of *employment*.

The *first lesson* of a judicious education is to learn to *think*, to *discriminate*, to *remember*, to *inquire*.

Every one has time to educate his child. The poor man educates him while working in his cottage, and the man of business while engaged in his counting house. *Example—example—example.*

Mere *reproof* without sufficient marks of *displeasure* and *emotion*, affects a *child* very little, and is soon forgotten. It is not possible to express *displeasure* to a *child* with sufficient *force*, with *perfect coolness*. It is a good maxim, that no parent or instructor should correct in *passion* or anger, but with *coolness* and deliberation; but this point may be pushed *too far*—you go *beyond the mark*; you might as well *full short* of it.

Curiosity in children is an *appetite* after *knowledge*. Let it be

fed; by no means *discourage* it, as it is doubtless the great instrument *nature* has *provided* to *remove* that ignorance they are born with.

He who *educates* a child, fulfils the office of a *father*. Parents should have a *sincere friendship* and regard for their children, and it should be *continually* manifest; for children often learn of the *parents* to *love nobody*—thus teachers.

The future education of children depend more on the *sentiment* and *manners* of proceeding they *catch inadvertently*, than upon what is generally comprehended under the term *education*.

Persons charged with the education of children, should assume an *immediate authority* over them. It is neither age nor station, the tone of the voice, nor *threatening*, by which this is to be obtained, but it is an *even, firm, moderate* disposition of mind, which is *always master* of itself; is guided only by *reason*, and never acts by *caprice* or *passion*.

If we are prompt to remove or prevent any deformity or infirmity of body in our children, such as crookedness, squinting or stammering, and seem to show that it is important that *correctives* for these infirmities should not be *delayed*, should we not with great haste endeavour to remove and break, as soon as possible, the impotence of passion; a short neck, a crooked back, or a cast in the eye is a trivial blemish in comparison with falsehood, malice or revenge. Yet those passions are daily nourished by the guardians of children, who at three years of age are taught to *vent* their *spite* on whatever *displeases* them; even the *floor* must be *struck* when they *catch a fall*; so in a thousand other things.—Where and when should education begin?

REMARKS ON THE READING OF NOVELS, &c.

The reading of novels, plays and romances, (especially by uneducated minds) may be enumerated as one of the great causes of nervous disorders, to the *female mind* in particular, as being endued with fine feelings. This species of literary *poison* has been too often *fatal*. Some of the most unfortunate of their sex have imputed their ruin *chiefly* to reading *novels*; how cautious parents and instructors then should be, in guarding against

the introduction of these publications among their children ; so calculated to induce that morbid insensibility which is to be the bane of future happiness, which to *prevent*, is the task of a *correct education*. The most dangerous books of the kind are the productions of the female pen ; from those who themselves have drank deeply of the fountains of pleasure and adversity. The drama is another source of this evil ; it often administers such *poison*, as has no antidote on the shelves of the apothecary. If these remarks are correct, how valuable the *influence* of Sunday Schools on the minds of the *lower ranks* of society that are subject to its instructions, by which the *female* mind is biassed to a *pure* and correct taste for reading, and has *early access* to sources of *truth*, rather than *error*, a ready and *sure defence* against the *approaches* of vice.

SUNDAY SCHOOL FACTS AND ANECDOTES.

HAPPY EFFECTS OF SUNDAY SCHOOLS ON TEACHERS.

"A teacher mentioned the interesting fact that if ever he had experienced divine grace, he was indebted for it under God to *Sunday Schools*. When he entered the school as a teacher he was far from righteousness, but the Lord, he trusted, had made it a means of his salvation." A minister present remarked, that if any one had reason to be *more devoted* to the cause than another, it was one "*who was born there.*"—(*Sabbath School Visitant.*)

THE TEACHER REPROVED.

On a very warm Sunday afternoon, in August, a boy, in one of the Sunday Schools, fell asleep during public worship. According to the rules of the school, this subjected him to the forfeiture of a *ticket* ; which, at the close of the service, the teacher very punctually demanded. The boy having given up his hard-earned reward of former good behaviour, was allowed to go home. As he was passing out of the church, his teacher experienced a sharp reproof, by overhearing the sleepy lad remark to a

school fellow—"I wonder my teacher took away my ticket for being asleep, when he *slept himself* all sermon time."—(*American Sunday School Magazine.*)

We extract the following old and interesting anecdote from an English paper, and present it to our readers as the most minute and apparently authentic account of one of the most excellent and amiable kingly examples ever offered to the world.

A ROYAL EXAMPLE.

Mr. Brisket was a great favourite with his late majesty, George III., and among other anecdotes he relates of him the following: "I had a boy in my employ in the capacity of a shepherd. On a summer's day, while he was seated on a bank by the road side, watching the flock with his book in his hand, the king walked that way unattended, as was usual at that period; his majesty marched up to the youth, saying, 'what, what book is that?' the lad replied, 'a spelling book'—'aye!' said his majesty, Dyche—Dyche. is it?—a good author—can you spell my lad? come, let us try words of two syllables.' Then taking the book, the king gave out several words that were properly and correctly spelt by the boy. His majesty then asked if he could read—and if he *read the bible*; 'my mother is too poor to send me to school,' replied the lad, 'and we have only a piece of a bible, and that so much worn I can't well read it.'—'That's a pity—a pity,' said the king, who then took down in his tables the name and residence of the lad's mother, and walked on. On his majesty's return to the castle, he called for the gentleman who then acted as his private and confidential secretary, and said,—'There is a *great want of education* among the poor people in our neighbourhood, and this ought not to be. Deliver this packet according to direction, and the woman must be expressly told it is a gift from me, as a *reward* for her perseverance in *teaching her son to read*. Her circumstances must be inquired into, and her children sent to school.' The monarch then put a five pound note in a common printed bible, and wrote with his own hand on the title page—'The gift of George R. to Hannah

Potts,' and delivered it to the gentleman, with these words, 'hand this to the poor woman, for it is my wish that *every subject in these realms should be able to read the bible.*' Since his majesty's decease, this poor woman has been offered various sums for this precious volume, which she constantly refuses to sell, and often declares she will never part with it while she lives, and that she hopes to die with it under her pillow."

"THE SOLITARY PLACE MADE GLAD."

In a former number, a very interesting anecdote, designated as above, was admitted to our pages, and we regret to find that it was not circumstantially correct. The writer of that article dictated it from memory some time after having *heard it.* The place of the occurrence was not known at the time of communicating it. The knowledge of the fact (since learnt) that it was near the flourishing little town of Fredericksburgh, Virginia, would have enabled the writer to have given it a more just colouring. We cheerfully hasten to correct that statement, by briefly adding that the moral improvement there produced by the influence of Sunday Schools, though happy in its effects, was not from such *destitute circumstances* as there stated; neither was it "*alone and unaided,*" that an individual advanced a work of benevolence and piety, the circumstances have been imperfectly remembered, which has led to the mistatement. We hope in a future number to give a more correct account of those interesting facts. It is well here to state that we are of opinion, (and endeavour to practice accordingly,) that no Sunday School anecdotes should be given unless *precisely facts*, and without the *least additional* colouring. Those we select for our pages are always accredited to the publications whence they are taken; and we are careful to admit only such, as according to our experience, have an air of probability. We hope that all that have heretofore appeared are materially correct. As to those we have given ourselves, having *personal and confidential* knowledge of their correctness, we vouch for their authenticity, with the exception only of the one in question—"The solitary place made glad."

IMPROVEMENTS IN SUNDAY SCHOOLS.

A Plan of Annual Rewards.

"The Superintendent shall keep a continual record of the conduct of the children, and at the close of the year shall insert the names of the most deserving, in a book to be entitled the 'WHITE BOOK,'* which shall be opened the first sabbath after the anniversary celebration, the record read, and the rewards publicly distributed."—(*Extract from the By Laws of S. School No. 23, New-York Union.*)

NOTE.—The public distribution of rewards to children, is a matter of difficult management. Deserved praise is a desirable means to stimulate even the virtuous heart to emulate nobler and purer deeds. But being injudiciously and too liberally bestowed, produces an effect in the cultivation of the mind similar to enriching the soil, and forcing a rapid and beautiful vegetation to be followed only by disappointment, as the expanded growth of the plant has wasted its vigour, and the fruit, if any, is either imperfect or useless, or the soil springing up with innumerable noxious weeds, they steal its nourishment, and choke it in its early growth. This also is the effect of praise even on the most deserving if incautiously given; and such the consequences of public rewards when injudiciously or too liberally bestowed. Their effects too often become highly injurious even to the humblest and most ingenuous minds, while with those of a proud and envious disposition they excite a spirit of jealousy, covetousness and arrogance. But we have long considered that this defect in the public distribution of rewards lay in the injudicious application of the principle, exciting the young mind to emulate its fellows as competitors, rather than stimulating it to the ardent pursuit of virtue, by an imitation of their worthy examples. In the practice of the plan above alluded to, a nice observance has been made of this principle, and the rewards at that time bestowed are exhibited rather as the enjoyment of virtuous attainments, than a distinction of character, or the reward of the pre-eminence of virtue. Every effort is made to control the injurious influence of praise in young and ambitious minds, by endeavours to convince them that the rewards are not so much rendered to their high claims, as they are the

* This book has a *white cover* with the following inscription, "*the reward of merit*,"—"a praise to them that do well," 1 Peter 2—14.

spontaneous expressions of a love and reverence for virtue, and a memorial of its worth. The distributions are carried no farther than the day of rewards, and the gift no longer dwelt upon than at the moment of bestowing it. The meritorious are pointed out to their teachers and school fellows as objects of affection and reverence, rather than marks of emulation and rivalry, well knowing that to excite an affectionate regard in the youthful bosom for the amiable and virtuous, will the soonest lead them to an imitation of their worth ; thus naturally leading to the desired effect, rather than to be dictated to it by any previous admonitions. Experience and observation of its good effects, have made us decidedly favourable to this beautiful plan of public rewards, which is both economical and judicious, as it lessens the expense and number of rewards, while it continues the stimulus to their attainment, and if public rewards are indeed of a doubtful character, and yet so sanctioned by custom, that altogether to withdraw them would be injurious ; then this plan is judicious, for it lessens the evil. Our present limits will allow of no farther observation on this important subject ; it shall claim our attention in a future number.

REVIEW AND NOTICE OF SUNDAY SCHOOL PUBLICATIONS.

"The Rose," a Fairy Tale, by Mrs. Sherwood, author of "Little Henry and his Bearer." Boston, S. T. Armstrong. J. P. Haven, New-York.

Is this by the author of Little Henry and his Bearer?—We regret indeed that it should be ; and the more so that it should be thus noticed on the title page ; feeling assured of its proving a ready passport for its extensive circulation among Sunday scholars : a passport not at all needed to render it a welcome reward to juvenile hands, while it bears the enticing title of "*The Rose*," under the tempting character of "*A Fairy Tale*." The well designed and pleasantly written stories for young minds, by Mrs. Sherwood, whom we would emphatically call the *children's friend*, have hitherto been of that judicious cast of character, and withal so sprightly ; and written with such tenderness and simplicity, as to have won the reliance of the guardians of the rising race, who seek for, and receive with eagerness any productions of her pen ; and "*by the author of Little Henry and his*

Bearer," is a proclamation from which they are always led to anticipate both pleasure and *instruction* in the perusal of them. But we have laid down the few pages of "The Rose," (and glad that they were few,) both with surprise and disappointment, having at first supposed the title, "Fairy Tale," had been chosen as a specious and innocent lure to attract the attention of our young readers. Mrs. Sherwood, who must be very conversant with children, should be aware that *allegory* is very engaging to the juvenile mind ; and as instructive as engaging—conveying every sentiment with peculiar force to their understandings. But it should also be remembered that the tendency of an *allegory* is injurious when it is made to assume the garb of truth. The simple and beautiful scriptural visions of Bunyan, we have always observed, are the most enticing of any productions that fall into the hands of children ; and are reperused by them with untiring pleasure. But they are well understood by them as being only a narrative of dreams. Not so "The Rose," Mrs. Sherwood's "Fairy Tale ;" it opens with relating that a young gay girl, not being able to compose her mind in sleep, "with spirits light and airy," *actually* takes a midnight ramble by moonlight to an adjacent wood, observes a *fairy ring*, and is spectator to their visible meeting at the court of their queen Gloriana—each putting in their claim for the prize of an amaranthine rose. The humble and retiring Miranda is closely catechised by her queen ; and though refusing all claims of merit is adorned with the rose, the reward of *industry*, and faithful exertions to *instruct* her children. The moral conveyed is the worth of virtuous humility and industry, and the esteem to be attached to careful instructors ; but the medium, through which these sentiments are conveyed, is very objectionable ; as it is much to be feared that such fairy tales may distract the minds of our piously instructed youth in regard to that ruling Providence of whom they are taught that his hand is over all his works, "and so clothes the lilies that toil not neither do they spin ;" "and feeds the young ravens when they cry ;" "and who is about their path and about their bed, and spics out all their ways."

We earnestly desire that the press may be so guarded as to be a source of pure productions for young readers, to virtuously

form their minds and direct their taste; and shall not withhold our endeavours to aid in rendering it so. We therefore remark to Sunday School teachers, that the "*The Rose*" is an improper book to be read by their scholars.

INTELLIGENCE.

SOCIETY FOR THE SUPPRESSION OF CRUELTY TO ANIMALS.

It is with great delight we have observed a notice of the establishment of such a society in some part of England, and regret that not possessing the paper containing the account, we cannot give the precise particulars, but we trust the hint may be useful to urge some of our active and benevolent S. S. Teachers to a similar attempt, as it seems to be peculiarly their province, and we would suggest as a useful measure, the encouraging of such a society among the elder boys of Sunday Schools. It is well known that our municipal ordinances have penalties for some specified atrocities of the kind, but they are seldom enforced, for want of informers. Could some plan be concerted to effect so excellent a purpose, how grateful would it prove to humanity, and by removing such vicious examples, (that so greatly abound,) how would it dispose the youthful heart to a more amiable frame for the reception of precepts of religion, as well as lessons of virtue. Let it not be forgotten that this feature of mercy is according to the divine oracles characteristic of the righteous, and of the Father of mercies. The Psalmist says, "Thou Lord art good and gracious, and art merciful to both man and beast;" and the wise preacher records, "That a righteous man is merciful to his beast; but the tender mercies of the wicked are cruel." That so gracious a purpose as the one we have suggested may be effected with facility, and be productive of much good, is confirmed by the following facts:

"It is customary in Huntingdonshire, (Eng.) sometimes to practice the following very cruel sport, called 'Cock running.' The wings of a fowl are clipped, and it is then set at liberty, while a number of persons, with their hands tied behind them, having entered as runners, at so much a head, chase, and endeavour to catch it with their mouths, the successful one being entitled to the bird. An attempt was made to have one of these runnings on Shrove Tuesday, 1822; but a sufficient number of runners did not offer: this was attributed to a general distribution of the following beautiful lines from the poet Cowper:

"A man of kindness to his beast is kind;
But brutal actions show a brutal mind.
Remember He who made thee, made the brute,
Who gave thee speech and reason, formed him mute;
He can't complain, but God's all seeing eye
Beholds thy cruelty. He hears his cry.
He was designed thy servant—not thy drudge,
Know then, that *this Creator* is *THY JUDGE!*"

AMERICAN SUNDAY SCHOOL UNION.

In a late number of the Sunday School Magazine, it is stated that the *National Union* (we delight to call it so,) has recognized thirteen

auxiliaries since the 1st of June. In the detailed enumeration of them, we are gratified to notice four *Union Societies*. How pleasing to observe such a Christian spirit in our Christian efforts to advance the cause of the Redeemer, and establish his kingdom on earth! *United efforts* of Christians in behalf of the gospel, are an evidence of the true spirit of that hallowed petition, "Thy kingdom come, *thy will be done on earth as it is in heaven.*" We have already expressed our fullest approbation of the American Sunday School Union, and our earnest desire that it may be enriched by the continued accession of Sunday School Societies, till it shall embrace, in "the bonds of peace," every Sunday School established over our vast continent, and become the parent of an innumerable seed, that shall rise up to bless the founders of that wisely and excellently planned institution; and may the friends of Sunday Schools, now "rejoicing in hope," in a few years behold abundant evidence that this is a "vine of the planting of the right hand of the Lord," "which shall not be plucked up," and by which "our Father in heaven shall be glorified, in that it beareth much fruit." Like the wisdom and patriotism that planned the union of our western waters, may it bring every pure and sparkling stream of life-giving instruction into one boundless ocean of love, whence the Sun of righteousness shall exhale its fertilizing vapours, and causing the dew of heaven to descend. "Our streets shall run down with righteousness," and the barren place become fruitful, till the rejoicing of God's people shall be like "the noise of many waters" for "a new song" which he shall put into the mouths of the rising generation, even salvation to our God.

Resolve of "the General Association of Sunday School Teachers of New-York," on the subject of a State Union.

At a late meeting of this Association, the question of the expediency of a union of all the Sunday School Societies in this state was briefly discussed, and at the close of the debate the following resolution was unanimously adopted.

"Resolved—That we consider a union of the Sunday School Societies of this state with the Sunday School Union Society of New-York, not only expedient, but calculated greatly to promote the cause of Sunday Schools."

We trust that this expression of good sentiment by the Association of Sunday School Teachers, may be followed by their active exertions to obtain so desirable an end.

CELEBRATION OF THE SUNDAY SCHOOL UNION, ROCHESTER, N. Y.

At the last quarterly exhibition of these schools, which took place in the Presbyterian Church, on a Sabbath evening, 325 scholars were presented to the public. This was an interesting scene, as they arrived in regular procession, and arranged themselves with a degree of order and silence highly creditable to all concerned. The general superintendent stated the present condition of the schools. The most remarkable instances of proficiency were noticed by rewards of books, and the congratulations of the minister and spectators present. The benignant smile of parental affection, the generous glow of youthful emulation, or the placid look of benevolent exertion, surveying the fruits of its disinterested labours was depicted in every face. The whole effect was highly calculated to enforce the importance of these institutions, to reward those who have already laboured, and to encourage others to engage in their labours of love.

The total number of scholars in these schools is 453; and the expense of maintaining them for one quarter is twenty-five dollars.

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 12.

NOVEMBER, 1824.

VOL. I.

ADDRESS TO READERS AND SUBSCRIBERS ON THE CLOSE OF
THIS WORK.

It is a matter of deep regret with us, and many of the patrons and friends of Sunday Schools, that this number of our Magazine, not only closes the first volume, but of necessity will also be the close of a work contemplated to have promoted virtuous and benevolent purposes of the highest order. A work hitherto devoted to public utility, and no less communicative of good to the private interests of every one. We thus strongly and boldly speak because its pages have been, and we humbly trusted, would have continued to be, a source of light and knowledge, on subjects *scarcely* important to the family circle, and to society at large; on those interesting topics connected with early education, and the training up in habits of virtue, morality, and religion, the poor and ignorant of our land; to the restraining of vice and immorality, while maintaining peace and good order in society; supporting the majesty of the laws, and ameliorating the moral and physical condition of "the poor and needy, and he that hath no helper." Besides the usual embarrassments incident to a new publication, the Sunday School Teachers' Magazine has struggled in its way, with unexpected obstacles, and in its early stage the loss of its able and esteemed Editor, and other untoward circumstances, gave a tone of despondency to its most sanguine friends, that has but proved prophetic of our fears; and it is now with no ordinary feelings that we announce the truth to our Patrons and Subscribers, that a work contemplating such benign purposes, is so early frustrated in its views, by the listless indifference of the friends of Zion in our native City, to the cause of Sunday Schools; which, however others may feel and think on the subject, we know and feel to be dear to the Church of Christ; and useful to the cause of the Redeemer's Kingdom; and our minds are solemnly affected with the truth, that in this great metropolis more than any other place in our highly favoured and happy country, there is a louder and more imperious call for every preventive of evil: and *here*, if any where, is needed every guard of Science Virtue and Religion: to stay the progress of Vice and to enlighten a mass

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of population unprecedented in its rapid increase, from foreign ingress, domestic accessions, and its own advancement: and it should be deemed of deep and anxious interest to the *Christian* community that every prudent provision should be made for their religious instruction. With such noble purposes alone this work was commenced; having in view no private interest, nor even hoping to prove auxiliary to the funds of the excellent societies instituted among us, for the promotion of Sunday Schools. The hopes of its publishers and patrons extended no farther than seeing a useful publication, maintaining itself, and furthering a work of benevolence, second only to the ministrations of the Gospel; for however sanguine in themselves, circumstances warranted no better hope. The publishers, themselves connected with Sunday Schools, felt an interest in *them*, superior to any pecuniary advantages arising from the profits of a monthly journal, devoted to a subject as yet too unpopular *with readers*, to venture on its enterprize without the strongest desires and most fervent hopes of doing *a great deal of good*. Such a publication, however, had been long needed, and often contemplated; it so happened that a few of the most spirited and zealous of our Sunday School conductors determined to complete so excellent a purpose, and decided it should be done *without delay*, just at the period when it was in contemplation to form "THE AMERICAN SUNDAY SCHOOL UNION." The propriety of such a publication issuing from *them* is obvious, and the facilities *they* must possess for conducting it, and the *sanction* their patronage would give to the work, is self evident; and had such views been duly considered previous to the commencement of the New-York Teachers' Magazine, however anxious for the anticipated publication, those interested in the object would have delayed, until the decision of "the American Union" was made known. No sooner had *their* first number appeared than we were cheered with new hopes, that the Magazines would jointly be productive of a greater mass of good, than either would singly, and what was truly desirable *our* work would agreeably subserve all the private and *local* interests of the Sunday Schools here; while the pages of both being less limited, they could enter more practically into the subjects treated of, than when restricted by that unpleasant necessity of *always* affording anticipated *variety*, which often compels an Editor to be too brief on important points; frequently obliging him to compress a subject containing a world of interest into a brief and barren notice. But the pleasing prospect is at an end—with a zealous hope that our disinterested endeavours would issue in success, and both works be *well* supported by the friends of Sunday Schools throughout the United States, and be productive of greater and more extensive good, the enterprize was hazarded, and the publishers cheerfully acceded to our wishes, though not entirely coinciding with our views; and now we are equally ashamed and grieved for the patriotism of our native city, that the loss on the work is such as warrants the measure contemplated, as will be seen by reference to the publishers' special notice annexed to the present number. To prevent so unreasonable a burden falling on those who have already kindly hazarded much, and generously endured all the embarrassments of the publication, "hoping against hope," we most cordially and strenuously invite our readers and subscribers to *that* arrangement, as it embraces all the objects contemplated by their former subscriptions *to us*. We feel assured that we speak the voice of many, when we say that we are desirous to surrender the unsolicited patronage hitherto rendered to this publication to the Magazine published by the Ameri-

can Union. Such a work is much needed : if our limits would allow, we might have much to plead in its behalf ; but let it be sufficient to assert, that no where in the United States are to be had any publications foreign or domestic on the subjects to which our journals are devoted, with the solitary exception of the " Sabbath School Visitant," published at Utica, the support and continuance of which will be more praise to its conductors, and to that section of our proud state, than any of their justly boasted internal improvements, as it will doubtless prove to have been a pillar helping to sustain an eternal fabric, (we speak of the Church of Christ) which will continue to improve in beauty and unfading lustre, when perhaps Utica itself shall have brightened and faded away, and be as fruitlessly sought for as the site of ancient Troy. Should that publication prosperously progress, (which we truly hope it may,) they will have accomplished a purpose in which New-York has failed with all her *hundred schools*. The plant that has *frided* in our fields, will have been successfully cherished in their little garden, bordering on the wilderness. The warm advocates for a Sunday School journal, and the pious friends foremost in the ranks of these institutions in the City of New-York, are anxious for Sunday School *improvements*, intelligence, and information ; and for affording every facility to a communion of good sentiment and fraternal feeling among Sunday School Teachers of every denomination in every section of the United States. They desire to see a *Sunday School Magazine supported*, no wise jealous where published, so long as it may be accessible to all, and be conducted in a manner worthy the vastness of the subject ; and that the one in question will be, we rejoice to say that we have a sufficient earnest in the numbers already issued. We are personally acquainted with some of the publishing committee, to whom its concerns are entrusted, and having entire confidence in their guardianship, we feel a pleasure in communicating that confidence to the few friends and patrons that have heretofore countenanced this work, and to whom we would now render our grateful acknowledgments, trusting that for their favours of Christian love, they may " receive praise of God." And to our Philadelphia brethren, we would wish all holy speed in the progress of their useful and sacred work : it is dear to our hearts, and we shall not fail to render our humble endeavours to promote its success from every source of usefulness that is in any wise accessible by us, and earnestly solicit a continuance of favours from our formerly highly prized correspondents. The pious and useful papers of D. we should sincerely regret to see discontinued. They have ever pleased and instructed us, and the series of questions for Sunday scholars are too valuable to be surrendered : their pureness and simplicity, the evangelical spirit that they breathe, and the plainness with which the great subjects they comprehend are adapted to the infant mind, render it desirable that they should occupy a prominent place in some Sunday School publication, that they might find the way to *all*. Should the writer of them find it necessary, they may still be left as formerly, and we would cheerfully take the trouble of conveying them to the proper channel for publication. With the foregoing remarks unpremeditated, and strait from the heart, we take a grateful leave of our patrons and readers, earnestly imploring a blessing on Sunday Schools, and every honourable means for their promotion, trusting that the *reperusal* of the many valuable hints and productions in this work may, in accordance with the tenor of the pious prayer of its late Editor, recorded on its pages, prove salutary in strengthening and instructing

the minds of many, while they shall warm and inspire the heart to a new and continued zeal in their pious labours to the praise of the churches.

New-York, October 18th, 1284.

SUNDAY SCHOOL ANNALS.

THE WHITE BOOK.

[Concluded from page 306.]

The honest satisfaction that beamed from every face, as the amiable and honoured youth approached the table of rewards, gave a silent yet conclusive evidence of his acknowledged worth, and of their accordance in the decision and judgment of the superintendent. Though a tear of disappointment dimmed for a moment the eye of hope, and the brow of virtuous ambition for a moment lowered, yet the renewed complacency, now apparent in every countenance, testified that they were well assured, that justice there decided the cause of merit as certainly as they believed that truth traced the record, or affection bestowed the reward.

The successful candidate for the first reward was a lad of 16; he was cleanly and neatly clad, tall and awkward; his embarrassment heightened by the unexpected and almost unhopèd-for honour. He approached with diffidence, and stood in an averted position, with his head bowed down, as if he would seek a hiding place in his own bosom from the inquiring though affectionate gaze that met him from every side. The tear that trembled in his eye, the sole simple tribute of a heart overflowing with joy and gratitude, was proof of the justice of the reward, and of his truly amiable disposition. The superintendent approached, and laying his hand upon the youth's head, read the following record from the *White Book*.

"This day of rewards is to me a day of gladness of heart, for
"as I record the names of those of our dear lads who deserve
"praise, it reminds me that they are such whose mild and well
"disposed conduct awakens a bright hope that they will more

“willingly surrender themselves to the care of God, in receiving pious instructions and parental advice, and will listen to the gospel with attentive minds ; may the number of such increase to the rejoicing of all friends who bless and thank God for the Sunday School. Those whose names follow have done virtuously, and excelled. I pray God nothing may hinder them to go on, and do better.”

“Robert N—— takes this honourable place ; first in the class of merit I trust, not only to the *approbation* of man but to that of our Divine Master. The meekness, attention, and patience, of Robert for the past year I feel assured will gain him new blessings every day. He has walked among us with a spirit of peace and love, blameless, and without offence.” The Superintendent then taking from the table of rewards a plain gilt frame enclosing an inscription, said, “Robert, In this frame are a few directions and rules for your conduct in life written with my own hand, and at the close is recorded the earnest prayer of my heart, that in the pursuit of such maxims you may be happy in this life, and reap the continual blessings of your heavenly father. May this often remind you of the godly counsel you have received, and revive in your heart the early lessons of virtue and religion you have here been taught.” The inscription was short and simple, and on the back was recorded the date and the occasion on which it had been bestowed. A neat volume of Natural History and a parcel of religious tracts were added to this reward.

A vacant range of benches had been reserved for those who should receive rewards ; to the first seat of which he now gladly, and tremblingly retired. A momentary bustling was heard, and every eye in the assemblage followed him to his seat of merit ; and for a moment all eyes rested upon him, as he, scarcely conscious of his actions, folded his rewards in his chequered handkerchief, then laid them on his lap, and bowing his head on the form, he gave way to the current of his feelings. Again was the attention of all arrested as the name of the second in order of the class of merit was announced by the Superintendent. He was under twelve, of respectable parentage,

well dressed, and approached with boldness and alacrity, and evidently received the intelligence as if he felt conscious of having earned the reward ; and had always contended, confident of success, for the merited distinction. There was however a suitable diffidence, or rather respect, in his manner, and an amiable serenity in his looks that would assure the stranger he well merited the honour he was about to receive : and so well known was his character that a general smile from the children evinced their approbation in the decision of the Superintendent. His reward was a neatly framed engraving of Robert Raikes the founder of Sunday Schools ; in presenting which, the Superintendent gave a brief account of the incidents that gave rise to such blessed institutions : never could they have been more suitable. It was an eulogium on the founder of Sunday Schools by a Sunday School teacher, addressed to Sunday School scholars.

As the superintendent dwelt on the lovely virtue of his character, and exhorted his amiable pupil to emulate the worth of this pious philanthropist, every ear hung in silence on the short history of virtue with an interest equal to the candidate himself. Then did it appear that the love of virtue and piety revived in the heart of many a Sunday scholar ; and to many in that assembly the loveliness of the institution was more enhanced than ever. As the lad retired, I could but admire the evidence of that distinguishing trait in the human character, in venerating the founders of good and great institutions, as it was not only evinced in the pride and delight with which it was received by the lad himself, but in the eagerness evinced by all those he passed to catch a glimpse of the picture ; and many a little hand was extended when he reached his seat, to claim the privilege of beholding the likeness of the amiable founder of Sunday Schools. The following was the record read by the superintendent from the White Book.

Andrew H—— 2d.—This my beloved scholar has followed close in the steps of Robert ; I have but few things against him : but the best of his praise is, that he is ever ready to be guided in the way ; he takes our *whole advice* as the parish-

ing sick man takes physic to *save*, and do him good ; now our words, being the truth of God, are " the *balm of life*," we know it will do him good, and we pray that it may *save him*, and gain him a crown of reward among the angels of Heaven.

On calling the third in order in the class of merit, an affecting incident heightened the interest of the scene. He was a youth beloved by all for his mild and inoffensive disposition, yet his character was marked by an ardour of pursuit that distinguished him from his fellows.

He had been many years in the school ; and when first received was nearly blind, in which state he had been for many years, and was then fast approaching a state of idiotism ; by great persuasion he attended the school, being constantly led by one of the scholars. He soon began to regain his vigour of mind, and was at last, by the charity of the Eye Infirmary, entirely restored to sight. He had greatly improved in mind as well as manners, and was now much attached to the school. But his health was declining, and consumption was daily wasting his young and tender frame. When his name was called, a visible delight shone forth in the smiles of his little friends, which instantly changed into tender concern and sympathy, as his teacher replied that he was not present, adding that he had attempted to reach the school, but was overcome and had been carried home again. The sensation was perceptible, and the pious hearts of some of the anxious crowd sent a momentary supplication to the Father of mercies that he might receive a higher reward in " another and a better world." His teachers and his little classmates listened with pleasure to the following simple record of his character.

" Henry D—— 3d. —I here bear testimony to the constant endeavours of this dear child to do well. I believe Henry is trying to do as much good to himself, to his parents and his teachers, as he can : may he still try and be blessed in his virtuous exertions. So good a son, and such an attentive scholar, comes *near* to God, and nigh to his blessing ;" just as the beloved John was nearest of all the disciples to his divine Master, and received his blessing as he departed ; " and Jesus

talked to him from Heaven." May such be the blessing of Henry by the teaching of the Bible through the holy spirit of God. The 4th candidate approached with the same apparent diffidence as had characterized the others. There was, however, no gleam of *sparkling joy* in his eye, but sedate, composed, and humble he stood before the superintendent. Formerly he had been an indolent and careless scholar, indifferent to the pious concerns of the school; but its sacred precepts of love and truth had infused at length in his young mind a *new spirit*, and he was led thereby "to count those things *gain*, which were once his loss; "and the things despised became his chief joy." A year previous to this period he had been baptized and received into communion with the church. "The first fruits" of that beautiful vine that had been *there planted* in "the courts of the Lord's house to bring forth its fruit in due season." The earnest of the precious harvest of souls to be gathered from that *field of promise*, where the God of the harvest had set many a labourer to sow and water, and to ~~more~~ work he had promised to give the increase. This dear youth was of pious but poor parents: the first remarkable convictions of truth on his mind, were on a Saturday evening, while seated on the floor reading the 24th chapter of Mathew to his little brothers and sisters; and on receiving an answer from his mother in explanation of the parable of the wise and foolish virgins, he burst into a flood of tears, distressing and alarming to his companions; and when he anxiously inquired what he should do in that great day and hour, he was so overwhelmed by his feelings, he fell trembling and senseless on the floor. His agitated state of mind continued until the following day, when he became more serene and calm, and seemed in continual meditation of that solemn portion of scripture. His home was a mile and a half from the school, and so enfeebled was he by his excess of feeling the previous night, that he did not attend that Sabbath, but went with his parents to a neighbouring church. They hid all these things, and pondered them in their hearts, rejoicing secretly in the change they perceived in their dear child, who they now committed with their earnest prayers to the arms of a merciful Redeemer.

From that day he seemed to rejoice in the truth ; little was said to him on the subject until above a month afterwards, when, by his own solicitation, he was baptised, and received into the church. A trophy of grace, through the means of a Sunday School, and a testimony of that promise by Isaiah, that “as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring up ; so the Lord God will cause righteousness and praise to spring forth.”

RECORD.

[“ Our beloved John V—— is still higher in our estimation than at any former period. The 12th of May last year he ranked No. 7 in our class of virtuous sons ; and on that day he was baptized and received into the church “by confession of his faith ;” and I delight to say of him that, to this hour, he has walked worthy of “his holy calling”—“having held fast his crown, that none may take it from him.”—I regret, however, that he has been so circumstanced, the most of his time, as not to be able to attend with his accustomed regularity. Otherwise, I trust, that on this occasion he would have maintained the same place in the ranks of the school, as he now holds in our affections.”]

This child was the only one who expressed his gratitude for the favours obtained at the school. On leaving the table of reward he turned towards the superintendent, and with a gentleness and melody that ever attend words when they proceed from grateful hearts, said, “*thank you sir for all your kindness to me.*” The few who were seated near the table heard him, and may we not think that listening angels rejoiced and triumphed as they bore the strains of youthful piety and gratitude to the throne of Love. “*Thank God for all that goodness,*” was the impressive reply of the superintendent.

A particular notice was thus taken, and a special record made of the first five candidates, after which the remaining names in the class of honour were called in their order, each boy receiving his reward from the hand of the superintendent, with some brief and appropriate encomium ; among them were the

following : " It is an honour to our school to record of you that this is the third year of your faithful perseverance in the path of duty, by which your name has been placed on the pages of the *White Book*, and each year you have risen *higher*, and given increased satisfaction to your teachers. I rejoice to have lived to see you so *reputable* a youth." (This lad had been a careless, troublesome scholar. He was now reformed in his whole conduct.)—Of another it was said : " I feel happy in beholding in the midst of us, a boy so exemplary in his conduct. May you long *continue* in a course so *well* begun, to the pride and joy of your friends ! May you receive the continual blessings of a merciful God, to keep you in every good way, growing in wisdom as you grow in years, and by his blessing walk always in paths of truth and wisdom till we meet in Heaven !" Thus concluded the rewards bestowed upon 49 boys out of 250. The judicious selection apparently gave not the slightest offence to a single heart, though many had doubtless felt a momentary disappointment.

The rewards were yet to be distributed to the girls. The interest here excited was of a different kind from that which had just been awakened.

The female teachers were arranged with their respective classes. A number of monitors, selected from the lads who had been rewarded, formed a line to the opposite side of the gallery where the female school was seated, and as the name of each girl who received a premium was called, it was handed round until it was given into the hands of the teachers who passed it to the superintendant of their school ; by her, it was given in silence to the scholar ; a manner of rewarding well designed to cultivate and cherish that delicacy of mind in which lies so much of female excellence and greatness. On looking round the school it was observable which of them had brothers or sisters ; they were distinguished by the artless smile of joy and complacency. The rewards bestowed on the female scholars were so administered as not to permit *pride* to obtain an ascendancy. They were intended to encourage them to *equal*, not

surpass. It was maintaining emulation, without exciting those evil passions that too often follow in its train, *envy* and *haired*. No display, no bustle attended the distribution ; there appeared a meekness and quietness in the bestowing and receiving, that at once gave evidence of the peculiar excellence of the plan, which recognized that just principle in the education of the female mind, " that every tribute of merit should be awarded without partiality or display." The interesting scene had now been protracted until the hour of worship had arrived. The scholars, with few exceptions, remained ; some who resided in the vicinity of the church were allowed to take home their premiums ; and return again. At the close of the day, all retired with apparent good nature and satisfaction, and with the greatest decorum.

The story of the White Book, and the occurrences of that day were the subjects of conversation of many a prattling tongue ; and many a venerable sire would, ceasing from the pious cares of the sabbath, give a listening ear " to the sweet counsel," recited by their dear children, of all their pious teachers had told them. And well might they rehearse also the pleasant truth that many of them must have acknowledged amidst the pious pleasure of the hours that had just gone by—" One day in " Thy courts, O Lord ! is better than a thousand in the tents of " the ungodly."

How delightful the task, if each of these happy children could be followed to their homes by their endeared instructors ; doubtless *hope* would *revive*, and their hearts feel encouraged as they heard the simple vows of the amiable children they had rewarded, and the promises too of the careless and disobedient—" *to try and be good next year.*" Poor wandering lambs ! may they indeed be spared by the tender mercies of a heavenly shepherd, and become the sheep of his pasture. And may the blessing of Jacob's God be with them all, to make them as a *fruitful bough*, when they shall return with songs and crowns of rejoicing to our Zion.

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[Concluded from p. 333.]

Question.—“What is the best method of conducting a class in Sunday School.”

MR. CHAIRMAN—It devolves on me to take a part in the debate of this evening on this important question; it is one indeed that presents a very wide field for discussion, and is of incalculable importance to S. Schools; and I should attempt the task with great diffidence, did I not feel it my *duty* (as every other member of this association should) to throw in my mite to the building up of one grand system of Sunday School teaching. Before proceeding to offer my remarks I will state, that at the close of this subject I shall offer a resolution, that every S. School teacher in this association make an expose of his system of teaching and discipline for the use of this society. I am induced to ask this on the consideration, that every reflecting mind has originated something that may tend to edify—that every system, however imperfect in the whole, may yet have some good parts, and the object of this discussion is to acquire all necessary information as to conducting the classes of a Sunday School. With such views I pass to consider the most prominent point in this wide field, and which has not yet, in the course of the discussion, been adverted to in the terms it merits. Its magnitude, sir, is only to be measured by its author—and I think that it overlooks all others, and makes them subservient, as does its author, who is the Almighty God, from everlasting to everlasting—this point is **EXAMPLE**. It is without doubt the only effectual method of teaching, as will appear conclusive to every reflecting mind—with all deference to the understanding of my fellow teachers, who have so ably offered their arguments, on the subject under discussion, allow me to mention a few of the many striking lessons that our God himself has given us, by this method of teaching—(if I may with reverence so speak.)—In His wisdom, goodness, and unspeakable condescension, He has, in councils of eternity, anticipated us—and as God, knowing how much we should be the *creatures of sense*, and that things presented even to the eye of faith would fail to make any lasting impressions, owing to our fallen nature, has suited himself to our case in a manner peculiarly characteristic of himself; and with love unbounded, his divine mercy has made ample provision for our need, and therefore we find that he has not given a *single precept* without an *example*; and among them are some that no language but that of example can express! and no capacity but infinite can fully comprehend. Instance his language of hatred to sin:—Is not death written on our very foreheads, that we may not be at a loss to know its consequences? Behold other loudly speaking examples, in a world deluged for it sin quity:—The thunders of Sinai—the destruction of the first born of Egypt—and last of all, the “smiting of the shepherd—the man that was his fellow”—Him on whom the iniquities of us all were laid. Mark the exemplification of love and hatred, as in the person of the only begotten of the Father on Calvary. In short, sir, this has ever been the current language of Jehovah to us.—Indeed, the inspired writers of the New Testament expressly declare “all these things were for our example”—and believers are called by them, to walk after them.—“and mark

them that walk so as ye have us for an example."—And now, sir, since it is evident how forcible is the language of *example*—and how *effectually it teaches*—it may be proper here to remark in passing—that all mankind are teachers, although not aware of it—and every one exhibits an example of some kind—either good or bad—and who does not know that evil examples prevail? Upon a general principle, then, we are all, at all times, more or less influenced by the examples with which we come in contact.—Oh! how all important then that the living picture we present as an example be a representative of good. In the designs of the Almighty, according to revelation, the end of all teaching is—that mankind should *know, obey and enjoy him for ever*,—and as we seem to be, in his providence appointed to the trimming and pruning of the nurseries of his vineyard, let us look to him for a correct likeness of duty, and rule of teaching, in his own personal ministrations while on earth. Let us look to the light that his bright and pure example reflects, and endeavour to lop off our own deformities, so that *our example*, assimilating in a measure to the pattern that has passed before us into the heavens, we may not misguide the young pilgrims who are travelling with us into eternity. Let every step be traced with caution; for what a responsible station does every intelligent being in this land of Bibles occupy; and especially those whose souls have been re-aminated and cheered by the life bestowing rays of the Sun of Righteousness—they ought solemnly to remember that each is ranked in one of two classes—they are either as the baneful ignis fatuus, to lead benighted souls to perdition—or they are satellites of the star of Bethlehem, guiding poor and weary wanderers to the city of habitation eternal in the heavens. May the Sabbath teachers of our land be thus transformed, and become as the reflectors of the pure rays of the Sun of Righteousness, as the moon shedding her borrowed light from the great orb of day, for beauty, for usefulness and comfort. Let then teachers daily strive to become better qualified for this great work, by using every help they can procure. A plan has lately been devised by one of our schools that bids fair to be the most effectual ever adopted for this end. This plan proposes that the teachers enter upon a course of *mutual instruction*, holding stated meetings for the purpose of reading the best books on different branches of education. The attainments and habits thus to be acquired will give confidence and freedom to their minds—enabling them with more facility, and in a more pleasing manner, to convey instruction to the children. A strict adherence to system is all important; without it little will be accomplished. *Order* in all our plans, and *example* in all our ways, will crown our efforts with success. Let us view the subject in several striking lights:—If teachers have no settled plan, and pursue no order—what does it express? what, but that they are indifferent and careless of the matter, and do not understand the magnitude of the undertaking, nor appreciate its value. Again, if there is a want of punctuality in the teacher, what does that teach, and what is the *example*? Should he indulge in any of those useless habits (to speak in the lightest terms) that are common to men, and which, although not entirely disgraceful in themselves, yet are likely to lead to others, both disgraceful and destructive—I mean smoking, chewing, drinking and feasting—idleness and frequenting public places, intemperate expressions and actions; all which, as they maintain an ascendancy, will deprive a man of his liberty; and consequently he loses his rule over himself and his scholars. To what does this tend, and I feelingly and solemnly inquire—*what is the example*?

Remarks of the Chairman.—In conclusion, the chairman stated that in his opinion many useful and sensible remarks had been made, on the important and practical subject before them for discussion—and he believed that the features of the different plans that had been advocated bespoke peculiar merits to each—and the lateness of the hour prevented him from offering his opinion distinctly as to them all. He would however remark, that having himself taught a class in Sunday School, he had found great advantages from plans very similar to those advocated by the opener of the question: The monitor of the class, for the day, was the first child that came; to ascertain this, it was necessary that the Teacher be *first* there *himself*, and this *punctuality*, he said, for numerous reasons, was of the first importance. Into the hands of the earliest scholar was committed the books and papers of the class, and he became the teacher's assistant through the day. The chairman highly approved of the plan of never advancing from one class to another—and of having a particular seat never to be given up; and he thought the system of spelling strongly to be commended, especially in its distinctive feature of attaining a knowledge of it in the process of learning the alphabet,—and the only difficulty he saw in the way of it, was the furniture required; he would therefore state his own expedient in pursuing a system, on the same principles. He had found by the practice of his young scholars, (for he had taught a Testament and an A. B. C. class, at one and the same time,) that in spelling the most simple words, they would make the most inconsistent and unexpected mistakes: for instance, was the word house given out, the child would say H. S. house. I would answer “No”—again the scholar would say—H, N. “No”—(Teacher.) H, U. “No”—and so they would proceed without ever spelling the word; and being at last told, the impression on the mind was very slight. I then adopted the following improvement, spelling *in the book*, instead of out of it, and then pointing to each letter after giving out the word to spell: it was spelt correctly, and without interruption, and of consequence was better retained in the mind. Thus he said, by a single alphabet sheet, or if thought proper, by cutting out the letter singly, the teacher of every school might have a facility for teaching the rudiments on the plan laid down by the opener of the debate, and he would strongly recommend it. He could not refrain from urging on the meeting the important views that had been taken by the several speakers on the point of discipline; and would conclude his remarks by observing, that the discipline of every Teacher should begin with *HIMSELF*.

ORIGINAL COMMUNICATIONS.

QUESTIONS FOR SUNDAY SCHOOL CHILDREN.

I told you how our Lord died upon the cross, and now I will tell you what happened afterwards. There was a good man named Joseph; and he took the body of Jesus down from the cross of wood, and buried him in a place dug out of a rock; (not cover-

ing him over with earth as we bury people, but just laid him in,) and rolled a great stone to the door to keep it close, and there the body of the Lord Jesus lay three days. And there were a great many soldiers set there to watch. And now if Jesus

Christ had lain in that grave for ever, what would have become of us! Then we should have nobody to stand before God up in heaven, and beg for us; and what should we have done! But those wicked men could not keep him dead; they killed him to be sure, because he *came* to die for sinners, on purpose; but now listen: He was put in the grave on Friday, and on Sunday morning early, before the sun rose, there was a great earthquake; and the angel of the Lord came down from the sky, and rolled away the great stone from the door, and Jesus our Lord came out alive; so he rose from the dead on the third day; he left the grave, and went to heaven; and there he is at God's right hand, praying for his own people that love him, and ready to take them to live with him, when they die.

Now you must tell *me* a little about what I have been telling you.

What was that good man's name who took our Lord down from the cross?

What did he do with him when he took him down?

What did he put against the door of the place in the rock?

How long did Jesus lay there?

Was any one set to watch it?

On what day did he die?

And on what day did he come to life again?

So there were three days; Friday, Saturday and Sunday.

If Jesus could get up from the grave whenever he pleased, how came he to let these wicked men kill him?

How did he get out of the grave? Who rolled away the stone?

What time in the morning was it?

Don't you know the hymn for Sunday morning? It begins so—

"This is the day that Jesus rose
"So early from the dead

"And should I keep my eyelids closed,

"And waste my time in bed?"

Some people think they may lay in bed Sunday morning, because they have no work to do—they'll get up early to do their own work but not to serve God and think of *him*.

Do *you* remember to get up early and say over that little hymn to yourself and make haste to school to hear more about Jesus who rose so early from the dead.

Before Jesus Christ went to heaven he staid a little while in the world, forty days, telling his people what they must do when he was gone; and then, he took some of the people that loved him to a hill, and told them they must go and tell every body, how much he loved them and how he died for them; and that if they would love him, and mind him, they should not go to hell, but come and live with him in heaven. And then he went up into the sky, till the clouds hid him from their sight, and they could not see him any more. But two beautiful angels dressed in white, came and said to them, "Why do you stand gazing and looking up into heaven, as if you would never see Jesus again." And then they told him that that same Jesus would come again at the last day, in the clouds, and take all that love him, to live with him, and send the bad people and bad children that would not hear about him, nor care for him, to live with the devil in fire for ever.

So now we must take care to love him and mind him, and when he comes in the clouds, he will take us for his own children, and we shall be with the angels, and never die any more, nor be sick, nor hurt, nor sorry, nor bad; and there will be no darkness,

<p>nor night, but beautiful light all the time, brighter than the sunshine; and our fathers and mothers and brothers and sisters that have loved Jesus Christ and been good, shall be there too, and we shall all be happy together.</p> <p>Did our Lord go directly into heaven when he rose from the dead, or did he stay a little while here first?</p> <p>How long did he stay?</p> <p>What did he tell his people they must do after he was gone?</p> <p>What did he say they must tell every body?</p> <p>And then, where did he go?</p> <p>What hid him away, so that they could not see him any more?</p> <p>And then, what did they see?</p> <p>What did the angels tell them?</p> <p>When did they say he would come again?</p> <p>What will he do then?</p>	<p>Shall the good people when they go to live with him, ever die any more?</p> <p>Is any body sick, or hurt, or sorry up in heaven?</p> <p>Is there any dark night there?</p> <p>What then?</p> <p>Is it as bright as the sun there?</p> <p>Where is it <i>brighter</i> than the sun?</p> <p>If your fathers and mothers are good, shall they be there too?</p> <p>Then if any of you have got fathers and mothers, that swear and steal and get drunk and won't go to church, nor pray; you must pray to God to make them good, and tell them how Jesus Christ died for sinners, and that they must leave off their bad ways, or else they can never get to that beautiful place; but that there is another place they must go to; you know what place that is, and there they must be for ever and ever.</p>
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[For the American Sunday School T. Magazine.]

"ON READING IN SUNDAY SCHOOLS."

There are mortals who have a certain curiosity, "without power of reflection, and peruse my papers like spectators rather than readers." So says Addison. And the same truth continues in full force to this day. The answer to the question, Have you read this book? Yes, I look'd at it the other day, is literally true. How necessary is it that teachers of Sunday Schools should guard against this looking at books. How essential is it that Sunday School children should be taught to read, not look at the bible. This looking at books, instead of reading them, is owing either to a want of interest in the books we read, or to a habit we have acquired in our early years. For the first, I believe, there is no remedy: For the second, there is, I think, a preventive. It is in the power of those whose delightful task it is "to rear the tender thought." I

would ask, are there not many who have acquired in their youth a disrelish for some of the most brilliant effusions of genius? What school boy would not dislike to read the sublime lines in our common school books, commencing with, "Ye Nymphs of Solyma begin the song." Not a line of it is within his comprehension, and as he reads from sound, not sense, he might as well have pronounced it in Greek. And such an ascendancy does habit acquire, that it is a question whether he can ever read it afterwards with either gratification or pleasure. It is in this manner that two thirds of our Sunday School children read the bible. They begin to read it at an age when it is almost impossible that they can understand it; and they acquire a careless habit of reading, in which the eye alone takes a part, and that habit increases with their growth; and I have not the least doubt that many who have been taught to read at our Sunday Schools would take up a bible and read a chapter without ever *thinking* of the meaning of a single verse. I do not wish to be understood as saying, that the bible is too difficult for the youthful mind. The fault lies not in what they read, but in the manner they are allowed to read it.

In reading in Sunday Schools there are three principal faults:

1st. In reading without having the words of the lesson explained. 2d. Each boy reading but one verse. 3d. The lessons are given without any consideration whether they may interest the scholars. As regards the first fault, I have no doubt that many a lesson has been recited without one word being understood. Many children, under the care of Sunday School teachers, are such as never had a word explained to them at home; and in my opinion, every word in the lessons should be defined by the teacher, *before* the lesson is read by the scholars. They would soon become desirous of knowing the meaning of words in books they might read at home. The curiosity common to children would be a great assistance. The bad effects of the second must be evident when we consider if a child reads the first, tenth, and nineteenth verses of a chapter, it is entirely left to himself to improve by the exercise; if he attends to the

rest then he will improve ; but it is not probable, therefore, be the lesson long or short, *every child* should read the *whole of it*, or it will be time wasted. Men are too apt to think whatever is interesting to them, must be so to children. If you wish children to improve you must interest their feelings ; you must give them something to read that contains either novelty, amusement, or instruction in such language as they can understand. Now, I believe I can safely say that two hundred boys would read the greater part of the Acts of the Apostles and Epistles without feeling the least interest. And I believe very few could be found who would not be interested in the parables, the miracles or any concise history ; and such as the last mentioned should be their lessons.

F.

THE SUNDAY SCHOOL OBSERVER—NO. 1.

On Sunday School Celebrations.

Since the establishment of Sunday Schools there has not been an occurrence more worthy of notice, nor one calculated to call forth more serious reflection upon the subject, than the celebration of the Sunday Schools in one of the western cities, on the anniversary of our national independence. We, who are accustomed to see on that day not only our youthful population,

but thousands matured in years, giving themselves up to dissipation, can scarcely credit the account that is given to us of both children and adults returning thanks to Heaven for the inestimable blessings of political and religious liberty. Who now dares doubt the efficacy or the utility of Sunday Schools? Lives there the man who would not thank those men who have so far improved the children of his day, and instead of riot, intoxication and debauchery, have introduced order, sobriety and temperance? The children were attended by their teachers, and, be assured, many a parent proudly followed his child, and many a child gazed in wonder at the sight, until he would have been pleased to have been a participator in the proceedings. Think you any of those were engaged in breaking the laws of

a country for whose liberty they were this day returning thanks? And never yet has that anniversary been celebrated—never yet have the bells rung the joyful peal without being the knell of some one who, by carelessness, drunkenness, or accident has spent part of it in eternity. And who do you think are least exposed to danger—those who range our streets without control amid the horses, the cannon, and the continual discharge of fire-arms, or those who are under the care of men who have their immortal, as well as mortal, interests at heart? And are they not deterred from associating with those who consider excesses of every description the only means of enjoying themselves on that day? What a glorious—what a heavenly sight would it be to the Christian; what an honour would it be to the city, if four thousand of our children should be seen on that memorable day, with the banners of love and peace in their hands, seriously, soberly, and effectually enjoying themselves! Many a mother now dreads the approach of that day, and passes it in the most restless anxiety for the safety of her offspring. Many a fair face may be brought home to a fond parent, disfigured by accidents that will ever attend the careless use of powder. Many a darling son, the joy of an affectionate heart, may that day be brought home an object of disgust. These are not fancy sketches; they have happened, and they are likely again to happen. But they can be prevented. It is in the power of the Sunday School superintendents and teachers to lessen the evil, and it is with the hope that they may well consider it that these few remarks have been made by A.

For the S. S. Teachers' Magazine.

(No. 2.)

AN INQUIRY INTO THE SUBJECT OF CHALMERS' "CIVIC ECONOMY," AS APPLIED TO THE EXISTING STATE OF SOCIETY IN THE UNITED STATES OF AMERICA.

First efforts, under whatever circumstances, are not only often feeble, but misjudged. If genius has its first steps, and na-

ture its infancy and manhood, then the early displays of a benevolent heart may not reasonably be expected to equal its maturer efforts, when reason guides the sympathies and directs in the *art of doing good* ; for the want of a knowledge how to do good may enfeeble our first attempts, or even be productive of evil, rather than good. Yet disappointment of expected success should not urge the philanthropist to abandon his kindly devised plans, without *repeated* experiments. The perceptions of the heart are ever before those of the judgment : we are at first disposed to do good without the understanding to effect it. Large and extensive charities have been wasted from misjudged views of the efficiency of the benevolent plans adopted ; and it may be doubted whether the many magnificent systems of doing good that have obtained among the virtuous and charitable, are not the source of many greater evils than those they have contemplated to suppress. Much injury is ignorantly done by private charity ; and the well-meant benefactions of rich and elevated individuals, are known, not unfrequently, to cherish idleness, prodigality and vice, in those to whom they might have rendered themselves doubly useful by a more sparing benevolence, that would have taught the recipients of their bounty economy, industry and virtue. Those then who are disposed to do good, and to alleviate the afflictions of suffering humanity most effectually, will more likely obtain their end, by contributing to some already established charity, or by the aid of friendly counsels, devise more prudent and useful plans, than such as their unaided judgment or misguided feelings may lead even the righteous and merciful to form, to the injury, rather than the benefit of their fellow-men. The maxim of the wise preacher may here be well applied : “ Without counsel *purposes* are *defeated*, but in the multitude of *counsellors* they are *established*.” Yet let the benevolent do all they can ; but let them do it with carefulness and circumspection, and with counsel from the lips of the prudent ; and though their hope may be deferred, let not disappointment embarrass or discourage them in their virtuous endeavours. Though at first there be

little evidence of the usefulness of their charitable exertions ; yet what their hand findeth to do "let them do it with all their might ;" for on the happy efforts of a single individual may depend the development of some magnificent scheme—some heaven-like plan, such as a Bible Society or Sunday School, that may yet pour a flood of love and mercy to bless a miserable world, and "make glad the city of our God," and the hands of one alone may lay the corner stone of a glorious edifice that may yet adorn the face of the whole earth :

" A proof that we and our affairs,
Are part of a Jehovah's cares,
For God unfolds by slow degrees
The purport of his deep decrees,
Sheds every hour clearer light,
In aid of our defective sight ;
And spreads at length before the soul,
A beautiful and perfect whole,
Which busy man's inventive brain
Toils to anticipate in vain."

The hints of Dr. Chalmers have been much improved upon by the practical exertions of many, since his own *personal example* has been followed by pastors and elders of churches, individual laymen and societies. To Sunday Schools the plan has been of extensive usefulness ; and although many plans, apparently well devised and matured, have been given up without any forcible efforts, and the good that has been effected by the establishment of "Localities" has been done but in fragments, yet we are disposed to look forward (and we trust not in vain.) with the pleasing hope that the Local system of Dr. Chalmers will prove to be in connection with the God like charities of the age—a part of that all-wise plan, which is to be the means of furthering the cause of the Redeemer among men, and of extending the knowledge of the only living and true God over the face of the whole habitable earth, till all confess that "Jesus is *Lord* to the glory of God the father." It may be well considered as bidding fair to establish a guardianship over all *other* charities ; enlisting the *personal exertions* of christians,

more valuable than *their treasures*; and undoubtedly will prove more extensively conducive to vital godliness; urging the disciple of Christ to abound in "labours of faith and love." It is evident how much it will ever tend to promote "the fellowship and communion of saints;" restoring and establishing the ancient and apostolic character of the church included in the beautiful terms of "*the household of the faithful*;" and will necessarily promote a familiar and lovely acquaintance between the pastors, elders and people of the flock of Christ; and extend in useful intercourse not only with the church members, but all those in their families or neighbourhood, who are yet uninfluenced by religion, and will open the way for "ministering to them which shall be heirs of salvation." In regard to its general influence upon society, it will be readily perceived by the reflecting mind, how far such a guardianship and vigilance will tend to defend the poor and needy; how much they will be benefitted by becoming acquainted with one another; what a bond of union and friendly sympathy it will prove in a neighbourhood. It will temper the proud and lordly spirit of the higher orders in society, and even the high and worldly minded may be induced to mingle their sympathies with their poor neighbours, and be persuaded by the pious almoners of mercy to do good jointly rather than alone, bringing into useful and harmonious operation a principle of association, that binds them together with "the cords of love and the bands of a man." Such may yet be the beautiful effects of the "local system," whose early pretensions may now be deemed *visionary*, but like many other plans of sacred charity that have blest our world, the hopes and prayers of its projectors will be answered, and time will unveil them as realities; but however wise this excellent project may be, let caution mark the application of the judicious hints under consideration, indiscretion in the application may defeat intended good, and the system incur the blame rather than those who have injudiciously attempted its practice in the same manner, as had led to success under a different combination of circumstances. The following incidents may be considered as exemplifying the truth

of this position : Some years previous to the exposure of Dr. Chalmers' plan, an association of gentlemen in this city, with the benevolent view of expending a small charitable fund to the best advantage, selected a neglected district to search for the proper objects of their care, and embracing under their protection a number of families whom they found poor and friendless. They began to visit and distribute as circumstances seemed to require, and continued their visitations during the summer months, without granting the usual pecuniary aid ; but in winter again renewed their bounty ; many interesting and affecting facts were disclosed during their frequent visits, and among others, that of instructing into the kingdom of the gospel "a young Lydia," whose heart the Lord had opened to believe the good word of life they had brought.

There were golden opportunities of doing good as they went about in their field of labour, "administering a cordial to the hurt mind," and "plucking out a rooted sorrow," through the application of the divine doctrines of the cross, and directing to the physician of souls ; these went hand in hand with the more ostensible efforts of their disinterested benevolence, healing the sick, and feeding and clothing the hungry and naked. But instances of humble penitence and godly sorrow, were not to be expected to be multiplied within their narrow bounds ; the majority were careless and inattentive to their eternal concerns. "proud, boastful and haters of that which is good." The visitors emboldening their efforts to reprove as well as counsel ; the objects of their care became indifferent, and the gentlemen wearied in their many thankless attempts to promote their moral and religious good, all at once declined from their benevolent projects. This association of gentlemen had no defined object in their visits other than to relieve the distresses of the indigent : of course they came strongly recommended to their favour—yet how unexpected the result—had such an attempt been made by the same means, and in *the same way*, in the community to which Dr. Chalmers' addresses and essays were directed, it would doubtless have been crowned with the utmost

success, and such a friendship or acquaintanceship would have been cemented between the philanthropists and their pensioners that would have offered every facility for ameliorating their moral condition, and winning them to the better influences of the gospel of peace. Here the main objection to the application of the local system to the American state of society suggests itself—"that it seems to organize an inquisitorial inspection of the poor which *they* will deem obtrusive," and this is not only presumptive; but it may be reasonably inferred from the unsuccessful issue of the attempts made by the pauperism society, and the yet stronger instance above narrated; to which additional confidence is given, by the unvaried success that has attended every effort of the kind made by the Sunday School committees, who have as a preliminary step gained the good will and confidence of the parents through their benevolent exertions in behalf of their children, than which there is no surer avenue even to the most insensible and depraved hearts.

S.

VARIETY.

[From the Port Folio of a S. School Teacher.]

THOUGHTS, ORIGINAL AND SELECTED.

There is not an object or an occurrence which passes under notice, but while it furnishes the child with matter of *inquiry*, will also supply the parent with a *subject of instruction*.

Children receive impressions much *earlier* in the house of God than we are aware of; and therefore it is *criminal* not to give them all the advantage of God's instituted worship.

It is the duty of every Christian to endeavour to the *utmost* to spread the *knowledge* of the salvation of Christ among his fellow-men. The employment is of the most honourable and delightful nature: they work for eternity. On this subject a heathen convert lately expressed himself thus: "Can any thing be *greater*—any thing more delightful!—"

Where the instruction of youth in the principles of religion does not prove the means of *salvation*, let it not be said

its *influence* is *lost* ; scarcely one divine truth falls upon the youthful mind in vain, though it is overborn by the tide of passion ; it checks him in his career of iniquity ; it restrains his evil passions, and makes him at least afraid and ashamed of outward vices. The value of these efforts to *society* is not small.

Sunday scholars should be taught to venerate the word of God as the *fountain of knowledge*, to love it as the *best* of books, and to meditate on it all the days of their life ; to be their *constant instructor*, their counsellor, and their *guide* to eternal life and glory.

A SOLILOQUY.

Altered from Wesley's Preface to his Sermons.

I am a creature of a day ; passing through life as an arrow passes through the air.

I am a spirit come *from* God, and returning to God ;—just hovering over the great gulph of eternity, 'till I drop into that unchangeable state, and am no more seen !

I want to know one thing ;—the way to heaven ;—how to land safely on that happy shore. God himself has condescended to teach the way : for this very end Christ came from heaven ; and hath had it written down in a *book* :—O give me that book : At any price give me the book of God !—I have it ;—I find in it knowledge enough for me :—Let me from henceforth be *homo unius libri* ; (a man of *one* book.)

Here then I am ; far from the busy ways of men : I sit down by myself ; God only is here ! In *his* presence I open, I read his book, and for *this* end—to find the way to heaven. If there is any doubt concerning the meaning of what I read ; if any thing appears dark or intricate, I lift up my heart to the “ Father of light :” His book tells me—“ If any lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it *shall* be given him.”*

I then search after, and consider parallel passages of Scripture, “ comparing spiritual things with spiritual :”—I meditate thereon with all the attention and earnestness of which my mind is capable ; and in the ardour of my research I exclaim—O my

* James, 1. 5.

Father, is it not said in this book "If any man will do thy will he shall know of the doctrine, whether it be of God?"* *I am desirous to do it; let me know, O my Father.*

SUNDAY SCHOOL FACTS AND ANECDOTES

"Valiant for the Truth."

A Sunday School teacher, long employed in his pious cares, being asked if he expected to continue his efforts of that kind during life: "Certainly," he replied. "unless Satan's kingdom is destroyed, for I have enlisted during the war."—(*Boston Recorder.*)

Of the same character are the following facts, as stated by a superintendent: "In a late conversation with some of my teachers, in consulting relative to some arrangements of the school, they said, whatever we do, let it be with a view to permanency; for as *this is a business for our lives*, we should regulate our concerns accordingly."

Some time since the superintendent and a teacher of our Sunday Schools, were walking to the school house one sabbath morning, and advising about some truant scholars, whose attendance they had taken unusual pains to secure. The teacher thought it best to visit them no longer, as it seemed to have no good effect; the superintendent replied to him, let us *go always*—let us go *now*. They visited the boys before the school hour, and had the satisfaction not only to see them attend that day, but they have continued regular since that time.

The superintendent of a school in the same neighbourhood, on hearing the parents of some of the scholars say that they understood he was about to give up the school, he replied, "when you hear that report again believe it not, for I intend to teach till I die."

In giving the above facts, we are reminded of a pleasing circumstance that occurred some years since, at a religious conference meeting, in this city. It was recommended that christians should be faithful to warn and counsel their worldly minded

* John, 7. 17.

friends, and to manifest a solemn and feeling interest for them always. A minister was asked, "If I had often been to a friend, often admonished—and as often been *repulsed*, what is my duty?" The answer was, "It is *your duty* to go till *you die*!"

REVIEW AND NOTICE OF SUNDAY SCHOOL PUBLICATIONS.

"*New Series of Tracts for Children.*" [New-York Religious Tract Society, at their Depository, Wilder and Campbell's, No. 142 Broadway.]—These neat and useful little pages, issued from the press of the New-York Religious Tract Society, have just come to our hands, and we regret the want of time and room to notice them as they should be; for we cannot but deem them a sufficient pledge of the accomplishment of their excellent intentions, of preparing "an extensive collection of children's books on interesting subjects, so embellished with cuts as to attract their attention, mingling amusement with wholesome religious instruction." We have already expressed our approbation of such a plan at pages 265 and 298 of this work. Our hopes are more than realised in the appearance of the first of the series now published. We doubt not but that they *will* "attract the attention of children," and instructive they *must* prove; for the selection is judicious and pure, being also well calculated for general distribution. We are pleased to notice the precise adaptation of the cuts to the subjects, as well as their *variety* and *neatness*—matters of greater importance with the juvenile mind (as we think,) than parents and instructors are usually aware of. The expressive cut in the little story of the "Passionate Boy" in this series, and another in that of "Little Susan and her Lamb," revives some of the earliest serious and tender impressions of our younger days; and we are confident that such pictures in children's books will not only tend to illustrate the subjects, but must forcibly convey the moral and the precept to the heart. We congratulate the religious community, Christian parents, and especially Sunday School instructors, on the successful progress of this plan of pious utility, by which, we trust, that the rising generation will have opened to them a new and well guarded source







JUN 9 1938

